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THE GOSPEL ACCORDING TO ST. LUKE

A CRITICAL AND EXEGETICAL COMMENTARY

BY

BURTON SCOTT EASTON, D.D.

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ABBREVIATION SYMBOLS

Cd	Cadbury, H. J. *The Style and Literary Method of Luke.* Cambridge, U. S. A., 1920.
GJV	Schürer, E. *Geschichte des jüdischen Volkes.* 4th ed. Leipsic, 1901–9.
Hk	Harnack, A. *Sprüche und Reden Jesu.* Leipsic, 1907. (English translation: *The Sayings of Jesus.*)
HS	Hawkins, J. C. *Horæ Synopticæ.* 2nd ed. Oxford, 1909.
Hz	Holtzmann, H. J. *Die Synoptiker,* in *Hand-Commentar zum Neuen Testament.* 3rd ed. Tübingen, 1901.
Jl	Jülicher, A. *Die Gleichnissreden Jesu.* 2nd ed. Tübingen, 1899.
JW	Weiss, J. *Die Schriften des Neuen Testaments.* 3rd ed. Göttingen, 1917.
K	Klostermann, E. *Das Lukasevangelium,* in Lietzmann's *Handbuch zum Neuen Testament.* Tübingen, 1919.
Lg	Lagrange, M. J. *Évangile selon Saint Luc.* Paris, 1921.
Ls	Loisy, A. *Les Évangiles Synoptiques.* Paris, 1907.
Ls'24	Loisy, A. *L'Évangile selon Luc.* Paris, 1924.
McN	M'Neile, A. H. *The Gospel according to St. Matthew.* London, 1915.
P	Plummer, A. *A Critical and Exegetical Commentary on the Gospel according to St. Luke.* Edinburgh and New York, 1896.
SB	Strack, H. L., & Billerbeck, P. *Kommentar zum Neuen Testament aus Talmud und Midrasch.* Munich, 1922–.
Sd	Soden, H. *Die Schriften des Neuen Testaments.* Göttingen, 1913.
St	Streeter, B. H. *The Four Gospels.* London and New York, 1925.

Ti Tischendorf, C. *Novum Testamentum Græce ex ultima Tischendorfii recensione ed. Oscar von Gebhardt.* 3rd minor ed. Leipsic, 1895.

References to other editions of Tischendorf are specified.

W Weiss, B. *Das Evangelium des Lukas*, in *Kritisch-exegetischer Kommentar über das Neue Testament.* 9th ed. Göttingen, 1901.

W'07 Weiss, B. *Die Quellen des Lukasevangeliums.* Stuttgart, 1907.

W'08 Weiss, B. *Die Quellen der synoptischen Überlieferung.* Leipsic, 1908.

Generally the symbol "W" refers to any of these works indifferently; this will cause no confusion.

WH Westcott, B. F., & Hort, F. J. A. *The New Testament in the Original Greek.* London, 1895.

Many other editions, all identical.

Wl Wellhausen, J. *Das Evangelium Lucae.* Berlin, 1904.

Ws Weiss, B. *Die vier Evangelien im berichtigten Text.* 2nd ed. Leipsic, 1905.

Refers also to the textual notes in his other works cited above; "Ws" is used to prevent confusion with Codex W.

Z Zahn, T. *Das Evangelium des Lukas.* 4th ed. Leipsic, 1920.

For some appraisement of these authorities see pp. xxxv–xxxvii. For the abbreviations used in the textual notes see pp. xii–xiii, and for a fuller list pp. xxxviii f. An interrogation point after a reference (e. g., "W?") indicates that the scholar cited expresses his opinion with reservations.

For the sake of uniformity the Bible is cited by the chapter and verse division of the American Revised Version, even when the reference is to the Hebrew or Greek Old Testament; for the Apocrypha the English Revised Version is similarly used.

INTRODUCTION

The task of a commentator on St. Luke's Gospel may be divided into at least the following parts: (a) Establishing the text written by the Evangelist; (b) Explaining this text in the sense he meant it to bear; (c) Determining the source or sources he has used and the modifications he has introduced; (d) Ascertaining the meaning of the narrative in these sources; (e) Investigating the original form of the words or events related. These natural divisions of the field have determined the arrangement of the present commentary.

To be sure so rigorous a classification of the steps is not always practicable and, in particular, the usual custom has been followed of including in part (b) the necessary geographical and archæological information. But in the main the exegetical and the critical portions of the work have been sharply separated; in the exposition the question is always, What meaning did St. Luke expect his first readers to find in his Gospel? He wrote to tell historic facts, no doubt, but his primary interest was in the edification which the narrative of those facts would produce. He presupposed no acquaintance with Palestinian conditions on the part of his readers and he knew that they would interpret much that he had to tell in terms of their own surroundings; above all, he knew that they would interpret much of his story in terms of their own developed Christian theology, —and he was content that it should be so. And, in addition, he meant his Gospel to be interpreted on its own merits, not after comparison or harmonizing with other documents.

Questions that attempt to penetrate under the surface of the Gospel belong to the critic rather than the exegete and there is of course no limit to the possible extent of these questions. But a very important qualification of the discussion arises when St. Luke's source was simply St. Mark; in this case investigation of the final accuracy of the account belongs to the commentator on St. Mark's Gospel and must be passed over by the commentator on St. Luke's.

THE TEXT

The material for New Testament study has grown so luxuriantly in recent years that a severe self-restriction has become necessary for any commentator. This is especially true with regard to the textual evidence, which has swelled to enormous dimensions, capable of satisfactory treatment only in special treatises written by specialists in textual research. A commentary, consequently, can undertake to present only such readings as may prove of real service for interpretation.

The following principles have been adopted. Variants that are merely orthographic are for the most part excluded; they are often of great aid in determining the later history of the text, but they rarely contribute anything towards understanding the Gospel. Much the same rule has been followed for minor grammatical differences, particularly when they are concerned only with alternatives for the same inflection form, with the insertion or omission of the article, minor variations in the order of words, etc. Corrections that simply harmonize with another passage are omitted rigorously, when their secondary character is recognized by the four editions cited below; this rule excludes a large number of variants. On the other hand, scribal corrections are often quoted that can have no claim to be part of the original text, for these often throw light on difficulties of interpretation and can be classed as opinions of commentators.

The highest importance attaches to the opinions of the editors of the standard Greek texts, and an attempt has been made to give all the non-orthographic variations of the editions of Tischendorf, Westcott & Hort, Bernard Weiss and von Soden. In the present condition of textual knowledge, these five scholars represent about the utmost that can be achieved towards the restoration of the original text from evidence that is predominantly external. For further progress, recourse must be had chiefly to the exegetical study of variants; a principle that was, indeed, made more or less basic by Weiss, even if his application of it made him an extreme devotee of Codex B. Not, of course, that external testimony is not of the utmost importance.

Speculation on readings without a knowledge of their history is vicious, and internal tests should not be applied until the resources of external evidence are exhausted. But, as has been said, restoration of the text through study of the external evidence seems to be temporarily at a standstill, although there are signs of progress to come before long.

The secondary character of the "Syrian" text may be taken for granted; research has constantly confirmed Westcott & Hort's conclusions. This text in the present commentary is cited as Ko (**Κοινή**); cf Soden's "K." And no attention is paid to its later forms except when they have special exegetical interest. The "neutral" text, which to Westcott & Hort was virtually the original text, now appears to be an Alexandrian recension, although of an earlier period than the revision called "Alexandrian" by the English scholars; Soden, indeed, attempted to connect this neutral text (his "H") with Hesychius but on inadequate evidence. In any case, however, this recension (if recension it was) was made with the aid of admirable material and remains our best general guide.

Otherwise we have a mass of early variants, chiefly in D, the Old Latin, the Old Syriac and (to a less extent than was formerly supposed) the Sahidic. These are not yet satisfactorily analyzed. Westcott & Hort grouped them, as far as they were then known, under the general head of "Western," but the general applicability of this adjective is more than dubious; much specifically Western influence is present but its limits are difficult to determine. Soden attempted to trace everything to a Palestinian recension (his "I") complicated by the influence of the Diatessaron, but his theory has notably failed of acceptance. The pressing problem now is a better geographical classification of this material and here some really successful work has been done; Streeter in particular appears to have identified the text of Θ and the 1-family as the text of Cæsarea (St, p. 77 ff). At present, however, about all that can be said is that most of these "non-Syrian-non-neutral" readings are obviously secondary but the student cannot be dispensed from the duty of examining them separately.

The textual notes of this commentary will consequently be found to contain not a little exegetical discussion, and an attempt has been made to connect the textual study and the exegesis as closely as possible. The conclusions are often necessarily vague; if a formal Greek text had been printed, its "first margin" would have been very extensive.

In citing textual authorities there has been no attempt at completeness. Students of the history of the text will not look to a commentary for their material, while students of interpretation are often deterred from work on the text by too formidable an array of witnesses. Enough is given (it is hoped) to enable the student to recognize the general character of the testimony, but not so much as to embarrass him. Soden's order for the MSS has been adopted; it is far from satisfactory, but it is at least better than the usual alphabetical scheme. In this system the leading authorities stand in the following sequence:—

B ℵ W C Ψ 33 L Δ D Θ 𝔐 U N A K Π Λ Γ 𝔎 R P Ξ X Ω V S E F G H.

The versions are placed at the end, with the exception of sa and bo, which have their place (with the neutral MSS) before D. This arrangement will assist the student in consulting the fuller apparatus in Soden's edition. But the latter's peculiar notation for the Greek codices has been disregarded without hesitation, and it has seemed best also not to use the special system proposed by C. R. Gregory in *Die griechischen Handschriften des Neuen Testaments* (Leipsic, 1908).

For a list of the Greek MSS containing Lk (virtually all the major MSS of the New Testament) the special works on textual criticism must be consulted.[1] It may be useful, however, to note that C, 33, N, Π, R, P, Ξ, X, are defective in various degrees, as are also the Ko MSS E, F, G, H.

For Marcion's text see Harnack, *Marcion*, 2nd ed. (Leipsic, 1924), especially pp. 176*–255*; this work supersedes all others for fullness of the material.

[1] Particularly Gregory's completion of Tischendorf's *Prolegomena* (*Textkritik des Neuen Testaments*, 3 vols., Leipsic, 1900–9), or Vol. I of von Soden's work (3 parts, 1902–10). An admirably selected small apparatus will be found in A. Huck's *Synopse der drei ersten Evangelien*, 6th ed. (Tübingen, 1922.)

The Old Latin MSS c, d, f, ff_1, l, r contain Lk complete; e, ff_2, q are defective; a_2 (n), i, s contain only fragments. In g_1 and g_2 the text of Lk is strongly affected by the Vulgate, while h and r_2 have simply the Vulgate. j, k, o, p, t, v contain no Lk.

af denotes the text offered by e and Cyprian, while the symbol "it" covers the remainder of the Old Latin; this notation is taken from von Soden.

latt is used arbitrarily to denote various Latin testimony that it seems needless to particularize (an abbreviation of the conventional *latt nonnull*). lat, on the other hand, denotes the Latin testimony as a whole, including the vg.

Of the Old Syriac versions, sys omits Lk 1:16–38, 5:28—6:11, and is illegible in single verses elsewhere. syc omits 1:1—2:48, 3:16—7:32, 16:12–31, 24:45–53.

syd is the Syriac Diatessaron. It is quoted from Soden.

syp is the Peshitta; syh the Harklean; syj the Jerusalem (Sd's sy pa).

Soden's citations of sa should be checked from G. Horner's English translation (*The Coptic Version of the New Testament in the Southern Dialect*, Oxford, 1911).

The secondary versions are rarely cited.

THE SOURCES

The ordinary conclusions of the Two-Document theory of the Synoptic problem may be taken for granted. It is hoped that the critical discussion in the commentary will supply a detailed proof of the justice of this, if such proof is needed.

ST. MARK

The following major passages in Lk are based entirely, or in large part, on Mk:—

*1. 3:2*b*–4, Mk 1:2–4. Appearance of Baptist.
*2. 3:16, Mk 1:7–8. His Baptism.
3. 3:21–22, Mk 1:9–11. Baptism of Christ.
4. 4:31–44, Mk 1:21–39. A day in Capernaum.
*5. 5:12–16, Mk 1:40–45. The leper.

*6. 5:17–26, Mk 2:1–12. The paralytic.
*7. 5:27–39, Mk 2:13–22. Fasting.
8. 6:1–5, Mk 2:23–28. Hunger and the Sabbath.
9. 6:6–11, Mk 3:1–6. Healing on the Sabbath.
*10. 6:12–16, Mk 3:13–19. The apostles.
11. 6:17–19, Mk 3:7–12. The disciples.

12. 8:4–8, Mk 4:1–9. The sower.
13. 8:9–15, Mk 4:10–20. Interpretation.
*14. 8:16–18, Mk 4:21–25. Light.
15. 8:19–21, Mk 3:31–35. Christ's family.
*16. 8:22–25, Mk 4:35–41. The tempest.
17. 8:26–39, Mk 5:1–20. The demoniac and the swine.
18. 8:40–56, Mk 5:21–43. Jairus' daughter, etc.
*19. 9:1–6, Mk 6:7–13. Mission of the Twelve.
*20. 9:7–9, Mk 6:14–16. Herod's opinion.
*21. 9:10–17, Mk 6:32–44. The Five Thousand.

22. 9:18–22, Mk 8:27–31. St. Peter's confession.
23. 9:23–27, Mk 8:34—9:1. Imitation of Christ.
*24. 9:28–36, Mk 9:2–10. The transfiguration.
25. 9:37–43*a*, Mk 9:14–29. The demoniac boy.
*26. 9:43*b*–45, Mk 9:30–32. Prediction of Passion.
27. 9:46–50, Mk 9:33–40. Precedence.

28. 18:15–17, Mk 10:13–16. The children.
29. 18:18–30, Mk 10:17–31. The unwilling ruler.
*30. 18:31–34, Mk 10:32–34. Prediction of Passion.
31. 18:35–43, Mk 10:46–52. The blind beggar.
32. 19:29–36, Mk 11:1–8. Entry into Jerusalem.
33. 19:45–48, Mk 11:15–18. Cleansing of Temple.
34. 20:1–8, Mk 11:27–33. Question of authority.
35. 20:9–19, Mk 12:1–12. The vineyard.
36. 20:20–26, Mk 12:13–17. Tribute.
37. 20:27–33, Mk 12:18–23. Question of Sadducees.
*38. 20:34–38, Mk 12:24–27. Marriage and the resurrection.

39. 20:39–40, Mk 12:28–34. Christ's triumph.
40. 20:41–44, Mk 12:35–37. David's son.
41. 20:45–47, Mk 12:38–40. Warnings against scribes
42. 21:1–4, Mk 12:41–44. The widow's mites.
*43. 21:5–9, Mk 13:1–7. The coming distress.
44. 21:29–33, Mk 13:28–31. The sign of the figtree.
45. 22:7–13, Mk 14:12–16. Preparations for Passover.

An asterisk in the above list indicates that there is reason to think Lk supplemented Mk from some other source or sources. Otherwise there can be little doubt that Lk's version is simply Mk's, with more or less editorial revision.

Into Mk's narrative Lk has inserted two sections, 6:20—8:3 and 9:51—18:14, which are composed chiefly of teaching material. But he has left Mk's order unaltered, except at sections 10 and 15, where the inversions make a better connection with the insertion between sections 11 and 12. Cf also commentary on 4:31.

Between sections 21 and 22, however, a considerable part of Mk's Gospel has been omitted (Mk 6:45—8:26). The reason for this omission is a debated question, but the following considerations appear to be the most important:—(a) The mention of "Bethsaida" in Lk 9:10 seems hardly explicable apart from Mk 6:45 (cf commentary), implying that Lk's copy of Mk continued beyond Mk 6:44. (b) The omitted section of Mk offers certain grave critical problems, especially as regards doublets: Lk might not have detected these difficulties unaided, but he may have had access to a better tradition which he followed in preference to Mk. Cf Jn 6, which likewise brings St. Peter's confession into close connection with the Feeding of the Five Thousand. (c) The contents of the omitted section offer little that would have attracted Lk, apart from material that he presents elsewhere. The miracles in Mk 7:31–37 and 8:22–26 lack ease of performance, and the one in 6:53–56 is vaguely told. The Feeding of the Four Thousand (Mk 8:1–10) Lk would have regarded as a needless repetition, and the reference to it in 8:14–21 made this latter section impossible without

drastic revision (and cf Lk 12:1 for the logion involved). Mk 8:11–13 is related more elaborately in Lk 11:16 ff. Mk 7:1–23 turns about ceremonial washings and the validity of the Corban vow, matters of no interest to Lk's readers (and cf Lk 11:38 ff). The harsh reference to Gentiles in Mk 7:27 would have made all of Mk 7:24–30 undesirable. Why Lk omits Mk 6:45–52 is not so clear; perhaps he thought it needless after his own story in 8:22–25, perhaps its insertion would have complicated his geographical references embarrassingly. On the whole section cf especially *HS*, pp. 61–74.

Apart from this "great omission," Lk has disregarded the following sections in Mk chs 1–12, but has compensated for them elsewhere (cf also below under "Q"):

1. Mk 1:16–20. The call of St. Peter. Cf Lk 5:1–11.
2. Mk 6:1–6. Rejection at Nazareth. Cf Lk 4:16–30.
3. Mk 10:1–10. Divorce. Cf Lk 16:18.
4. Mk 10:35–45. Rank. Cf Lk 22:27.
5. Mk 11:12–14, 20 f. The figtree. Cf Lk 13:6–9.
6. Mk 12:28–34. The Great Commandment. Cf Lk 10:25–28.

This leaves only the following major Markan sections as "pure omissions":—

1. 3:20 f. Accusation of insanity.
2. 4:26–29. The seed growing by itself.
3. 6:14–29. The death of the Baptist.
4. 9:11–13. The Baptist as Elijah.

The first of these was obviously undesirable, while the second is a parable of notorious difficulty for the allegorist. And Lk probably thought that his first chapter devoted sufficient space to the Baptist; for the conception of him as Elijah cf Lk 1:17, 7:27.

After ch 12 of Mk, Lk's narrative is generally based on a non-Markan source. But it should be noted that Mk 14:3–9 is the only section of importance without some Lukan parallel;

Lk probably thought this one compensated for by his own story in 7 : 36–50.

Lk's usual treatment of[1] a Markan account is about as follows:—At its beginning he nearly always removes notes of time, place, and journeyings; Lk's topography for the most part is extremely vague. Needless proper names disappear likewise. The situation is introduced very concisely, but the initial sayings in dialogue are copied with tolerable fidelity. As the point of the saying is approached the copying becomes more exact, while the "kernel" logion deviates least of all from Mk. The conclusion is handled much more freely, and Lk is especially fond of a final homiletic touch. That is, Lk is respectful towards the Greek tradition of Christ's sayings established by Mk, but not especially so towards Mk's settings of these sayings. But he does not hesitate to supplement or alter Mk radically from a parallel tradition, and it is worth particular notice that Lk's greatest modifications of Mk are just before or just after the use of a different source.

Lk's version of a Markan paragraph is apt to be shorter than the original, for Mk is fond of repetitions and merely picturesque details which Lk usually omits. On the other hand there is often not much difference in the length of the sentences, for what Lk gains in omitting superfluous words (particularly adverbs) is compensated for by his additions that give rhetorical finish.

Many of Lk's alterations of Mk were directly indicated by Mk's rather peculiar Greek style; Mk's vocabulary is scanty, and he tends to a constant repetition of the same term (*εὐθύς* and *πάλιν* notoriously). He displays likewise a fondness for overemphasis, both in words and in constructions, and uses the imperfect and the historical present far too freely. Nor does his hold on grammar appear to be any too secure; he regularly co-ordinates verbs with *καί*, where better writers would use a participle construction, and is overtaxed by indirect discourse. Lk generally corrects matters of this kind, as does Mt also; most of the "Lk–Mt contacts" (cf below) are simply obvious corrections of Mk's incorrect Greek.

[1] Fuller details in *HS* and Cd.

The following Markan terms are those that Lk, for one reason or another, most frequently (more than three times) omits or alters, apart from the constant change of λέγει into εἶπεν. Only the occurrences in Mk that belong to a passage copied by Lk are included.

	COPIED	OMITTED	ALTERED	ELSEWHERE LK	ACTS
ἀκάθαρτος (of a spirit)	5	0	4	1	2
διδαχή	1	4	0	0	4
εὐθύς	0	19	7	1	1
κράζει	3	0	4?	1	11
κρατεῖν	1	2	4	1	4
δδῷ, ἐν τῇ	0	4	0	4	1
πάλιν	1	8	1	2	5
περιβλέπεσθαι	1	3	1	0	0
πολλά (adv.)	0	3	1	0	0
σιωπᾶν	0	3	1	2	1
ὑπάγειν	1	2	6	4	0
φέρειν	1	3	7	3	10

Q

The following passages have no parallels in Mk, but the agreement between Lk and Mt is so close as to render the use of common Greek originals indubitable:—

1. 3:7–9, 16*b*–18, Mt 3:7–10, 11*b*–12. The Baptist's preaching.
2. 4:1–13, Mt 4:1–11. The Temptation.
3. 6:39, Mt 15:14. Blind leading blind.
4. 6:40, Mt 10:24. Servant and master.
5. 6:41 f, Mt 7:3–5. Mote and beam.
6. 6:43 f, Mt 7:18 f, 16*b*, 12:33. Tree and fruit.
7. 6:45, Mt 12:35. Treasure and heart.
8. 7:6*b*–9, Mt 8:8–10. The centurion's faith.
9. 7:22–35, Mt 11:4–11, 16–19. The Baptist.
10. 9:57–60, Mt 8:19–22. Demands on followers.
11. 10:2, Mt 9:37 f. Laborers and harvest.

12. 10:3–12, Mt 10:7–16. Mission charge.
13. 10:13–15, Mt 11:21–23. Woes on cities.
14. 10:21 f, Mt 11:25–27. Christ's thanksgiving.
15. 10:23 f, Mt 13:16 f. Blessedness of sight.
16. 11:2–4, Mt 6:9–13. Lord's Prayer.
17. 11:9–13, Mt 7:7–11. Assurance in prayer.
18. 11:15–20, Mt 12:24–28 (in part). Beelzebul.
19. 11:23–26, Mt 12:30, 43–45. Return of demon.
20. 11:29–32, Mt 12:39–42. Demand for a sign.
21. 11:33, Mt 5:15. Unhidden light.
22. 11:34 f, Mt 6:22 f. Light and eye.
23. 11:37–52 (in part), Mt 23 (in part). Woes.
24. 12:2–9, Mt 10:26–33. Assurance of protection.
25. 12:10, Mt 12:32. Blasphemy.
26. 12:22–32, Mt 6:25–34. Carelessness for earthly things.
27. 12:39–46, Mt 24:43–51. Watchfulness.
28. 12:58 f, Mt 5:25 f. Agreement with adversary.
29. 13:18–21, Mt 13:31–33. Mustard seed and leaven.
30. 13:28 f, Mt 8:11 f. Rejection from Kingdom.
31. 13:34 f, Mt 23:37–39. Woes on Jerusalem.
32. 15:3–7, Mt 18:12–14. The lost sheep.
33. 16:13, Mt 6:24. Two masters.
34. 16:16, Mt 11:12 f. Law and Baptist.
35. 16:17, Mt 5:18. Permanence of Law.
36. 16:18, Mt 5:32. Divorce.
37. 17:1 f, Mt 18:6 f. Offences.
38. 17:23–27, Mt 24:26 f, 37–39. Parousia.
39. 17:34 f, Mt 24:40 f. Suddenness of Parousia
40. 17:37, Mt 24:28. Place of Parousia.

To this list should probably be added (cf commentary *in loc.*):—

41. 7:18–21, Mt 11:2 f. The Baptist's envoys.
42. 12:11 f, Mt 10:17–20. Defence at trial.
43. 14:27, Mt 10:38. Bearing cross.
44. 17:3 f, Mt 18:15, 21. Forgiveness.

And a few other scattered verses.

The passages in the above list must have been taken from a written source (or sources), for the language is Greek, not Aramaic. In Aramaic oral transmission different traditions of Christ's words would perhaps vary no more than do Lk's and Mt's versions but independent Greek translators would have had a much wider margin of disagreement. And the hypothesis of an "official" oral translation involves too many difficulties; the original translator (translators?) would have had to begin by committing the work to memory and would have imposed a needless burden on the rapidly growing church. The analogy of the Jewish schools is fallacious, for (apart from linguistic considerations) the Rabbis had to deal only with small groups of selected scholars, all of whom had unlimited time at their disposal. The earliest Christian church, on the other hand, ministered to numbers so large as to put elaborate oral catechising out of the question.

That Lk and Mt used the above material in written form may consequently be taken for granted. And scholars generally hold that this material was all (or approximately all) embodied in a single written source, "Q." This assumption probably cannot be rigorously proved, but it is wholly likely, particularly as dividing "Q" into two or more documents simply leads to needless complexity. If a collection of Christ's sayings was to be made for the use of converts, the above list might be extended; but there is little in it that could be omitted. Moreover the Greek style of the passages listed is remarkably uniform. The vocabulary is small, consisting of only about 500 words (an attempt at an exact count yielded 499) and many of these are technical terms used once only.

The appearance of the following terms in Q is curiously scanty: *ἀποκρίνειν* (2), *αὐτός* nominative (1), *γίνεσθαι* (4), *γραμματεύς* (0), *διδάσκειν* (0), *εἶναι* imperfect (0), *εὐθύς* (*-έως*) (0), *ἔχειν* (7), *ἤ* = "or" (2), *ἵνα* telic (0), *κατά* (1), *λαός* (0), *νῦν* (0), *ὁ δέ* (0), *ὅτι* recitative (0), *οὗτος* nominative (0), *παρά* (0), *παραβολή* (0), *πνεῦμα* (0), *σάββατον* (0), *σάρξ* (0), *σύν* (0), *σώζειν* and cognates (0), *τὶς* (0), *ὡς* conj. (0), *ὥστε* (0).

Yet too much stress should not be laid on this list, for the Evangelists alter Q freely; Lk, for instance, dislikes γραμματεύς.

Q's grammatical constructions are of the very simplest, as is well indicated by the fact that his use of καί in contrast to δέ is in a ratio almost exactly seven to one (an attempt at a count gave 151 : 22). A relative clause or an infinitive with τοῦ about exhausts the author's syntactical abilities, and there are only seven certain instances of ἐάν conditional (nine of εἰ). But this very simplicity produces an admirably direct effect and Q throughout is quiet and unstrained; cf, e. g., the calm tone of Mt 6 : 19–21 with the exaggerated vehemence of Lk 12 : 33 f.

In addition to the Q material listed above, it is altogether conceivable that Lk may contain extracts from Q that were not copied by Mt. Such passages may perhaps be identified by their style and their connection with Q contexts, especially if Mt's omission of them can be explained. In the present commentary these reasons are thought sufficient to assign the following passages to Q:—

1. 10 : 17–20. Return of the disciples.
2. 11 : 5–8. The importunate friend.
3. 11 : 21 f. The strong man.
4. 12 : 13–21. The rich fool.
5. 13 : 31–33. Herod's threat.
6. 15 : 8–10. The lost coin.

Mt likewise contains Q passages that were not copied by Lk, but a study of these lies outside the interest of a commentary on Lk.

A still further question relates to the presence of Q material in Lk where a Markan parallel also exists. This presents a delicate problem but one that must not be evaded. The most important test for the presence of such matter is found in agreements of Lk and Mt in "Markan" passages, where Mk differs from the Lk–Mt readings, agreements that in the present commentary are termed "Lk–Mt contacts." A fairly full list of these contacts will be found in the critical discussion of each

Markan section, and the significance of each is discussed. Most of them are of no importance, as they involve only such modifications of Mk as would naturally suggest themselves to editors. Of the other cases, some may be due to "primitive" textual influence of Lk on Mt (or *vice versa*), but such influence must be predicated with caution. A few agreements may indicate that the text of our Mk has changed since it was used by Lk and Mt, and this explanation has been adopted in one or two instances.

In a residuum of cases a genuine Q influence may be attested, and such influence is assumed in the Markan sections in the list above numbered 1, 2, 6, 14, 19, 21 (with less probability in numbers 5 and 6). In most of these cases Mk is clearly dependent on Q's form; an important fact, showing that Q is earlier than Mk. It appears also that Q contained some narrative, as well as teaching, although in no instance does its recovery help towards a better understanding of the events (as distinct from the sayings) related by Mk.

As regards the order of the sections in Q, Lk is distinctly a better authority than Mt, for he has made little attempt at topical groupings. As to the literary treatment of the separate sections, the results of the commentary tend to show that Lk treated Q much as he did Mk but with this important difference: Q is composed very largely of Christ's words, so that Lk's revision (as in the similar passages in Mk) rarely proceeds beyond mere stylistic improvement.

The historical value of Q is studied in the commentary, with results that appraise this value highly; in fact, often only the difference between the Aramaic original and a close Greek translation separates us in Q from the actual words of Christ. The person of the translator is of course unknown, but that the translation was made from an Aramaic Q written by St. Matthew is still a more than plausible hypothesis. In any case the fact that Evangelists of such different tendencies as Mt, Lk and Mk regarded Q as authoritative shows that its author was a person of distinction in the earliest church. The interests of the source point decisively towards a Palestinian origin, as

does the character of its Greek. Its date is entirely vague, but there is no special reason to think of a time later than ca 50 A. D.

L

When full allowance has been made for the portions of Lk that were drawn from Mk and Q, a large portion of the Gospel still remains. And the present commentary has adopted the hypothesis, defended most notably by Bernhard Weiss and Streeter, which assigns the great bulk of this material to a third written source, L. The following sections of the Gospel appear to belong to this source:—

1. 1:5—2:52. The infancy narratives.
2. 3:10–14. The Baptist's instructions.
3. 3:23–38. The genealogy.
4. 4:16–30. The rejection at Nazareth.
5. 5:1–11. The call of Simon.
*6. 5:33–36. Fasting.
*7. 6:14–16. The apostles.
8. 6:20–26. Beatitudes and woes (Mt 5:3–12).
9. 6:27–38. Love of enemies (Mt 5:38–48, 7:1 f, 12).
10. 7:2–6*a*, 10. Centurion's message (Mt 8:5–7, 13).
11. 7:11–17. Widow's son at Nain.
12. 7:36–50. The penitent woman.
13. 8:1–3. The ministering women.
*14. 9:7–9. Herod's opinion.
*15. 9:28–36. The Transfiguration.
*16. 9:43*b*–45. Prediction of Passion.
17. 9:51–56. Rejection in Samaria.
18. 10:1. Mission of disciples.
19. 10:29*b*–37. Good Samaritan.
20. 10:38–42. Mary and Martha.
21. 11:27–28. The woman's praise.
22. 11:37–50 (in part). Woes on the Pharisees (Mt ch 23).
23. 11:53–54. Breach with Pharisees.
24. 12:32–34. The true treasure (Mt 6:19–21).
25. 12:35–38. Watchful servants.

26. 12:49–53. Messianic divisions (Mt 10:34–36).
27. 13:1–5. Warnings to people.
28. 13:10–17. Woman with infirmity.
29. 14:1–6. Man with dropsy.
30. 14:7–11. Choice of places.
31. 14:12–14. Guests.
32. 14:25–26. Cost of discipleship (Mt 10:37).
33. 14:28–33. Counting cost.
34. 15:1–3. Reception of publicans, etc.
35. 15:11–32. Prodigal son.
36. 16:9. Mammon of unrighteousness.
37. 16:15, 19–31. Dives and Lazarus.
38. 17:5–6. Power of faith (Mt 17:20).
39. 17:7–10. On servants.
40. 17:11–19. The ten lepers.
41. 18:9–14. Pharisee and publican.
*42. 18:31–34. Prediction of Passion.
43. 19:1–10. Zacchæus.
44. 19:11–27 (in part). The journeying nobleman.
45. 19:37–40. The entry into Jerusalem.
46. 19:41–44. Lament over Jerusalem.
*47. 21:5–9. The coming distress.
48. 21:10—end is based chiefly on L, with free Markan contributions, although 24:36–49 belongs to some still different source.

An asterisk in the above list denotes that L in the section cited is mixed with Mk. A reference to a parallel in Mt indicates that L is combined with Q.

The Greek material in the above list has a peculiar vocabulary and style, which differ markedly from Lk's own. For a detailed presentation of the evidence reference must be made to *The Journal of Biblical Literature*, xxix, pp. 139–180 (1910), and xxx, pp. 78–103 (1911), but the leading phenomena are displayed sufficiently well in the table below. The column headed "Mk" gives the number of times Lk copied the word from a parallel in Mk. "Q" gives the instances where the word has

an exact parallel in Mt in a non-Markan section. "Lk" includes Lk's insertion of the word into a Markan parallel, and the obvious cases where he has inserted it into Q or has used it in a sentence that is evidently his own. "Dubious" is self-explanatory. The table showing the distribution of the terms in Acts is especially noteworthy for the few instances in the "We" sections. "Om. Mk" denotes the cases where Lk has omitted the word in copying a Markan parallel (no account is taken of the instances where Lk has omitted an entire clause containing the word).

A considerable subjective element is bound to exist in any list of this sort; for instance, it is difficult to determine whether some passages in Lk are really based on Mk or not (particularly in chs *22–23*). But the bulk of the evidence is unambiguous, and in work of this sort only bulk counts; lists of characteristic terms are not mathematical tables for exact computation.

An asterisk marks the words and phrases, whose occurrence cannot be readily checked from *HS* or a concordance. The data for these instances are given on page xxviii.

ἐγένετο ἐν τῷ. From Lk in 3 : 21, 5 : 12, 9 : 18, 11 : 1. From L in 1 : 8, 2 : 6, 5 : 1, 9 : 29, 33, 51, 10 : 38, 11 : 27, 14 : 1, 17 : 11, 14, 18 : 35, 19 : 15, 24 : 4, 15, 30, 51. Omitted from Mk 4 : 4.

ἐγένετο ὡς. From L in 1 : 23, 41, 2 : 15, 19 : 29.

ἐγγίζειν εἰς. From L in 18 : 35, 19 : 29, 24 : 28.

ἐν τῷ with aorist infinitive. From Lk in 3 : 21. From L in 2 : 27, 9 : 34, 36, 11 : 37, 14 : 1, 19 : 15, 24 : 30.

ἰδού with a noun and no verb (in narrative). From Lk in 5 : 18. Dubious in 5 : 12. From L in 7 : 37, 13 : 11, 19 : 2, 22 : 47, 23 : 50. Acts 8 : 27 (text?).

καὶ αὐτός nominative, where the *καί* is merely copulative and the pronoun has no intensive force. From Lk in 4 : 15, 5 : 14, 17, 8 : 22, 24 : 52. Dubious text in 8 : 42. From L in 1 : 17, 22, 2 : 28, 37, 50, 3 : 23, 5 : 1, 6 : 20, 7 : 12, 8 : 1, 9 : 36, 51, 14 : 1, 15 : 14, 16 : 24, 17 : 11, 13, 16, 18 : 34, 19 : 2 (*bis*), 22 : 23, 41, 24 : 14, 25, 28, 31, 35. Omitted from Mk 4 : 38, 8 : 29, 14 : 15.

καὶ αὐτὸς ἦν with participle. From Lk in 5 : 17. From L in 1 : 22, 3 : 23, 5 : 1, 14 : 1.

	TOTAL	MK	Q	LK	DUBIOUS	L	ACTS 1–12	"WE"	BALANCE	OM. MK
ἁμαρτωλός	18	2	1	0	2	13	0	0	0	1
ἁμήν	6	3	0	0	0	3	0	0	0	3
ἀναπίπτειν	4	0	0	0	0	4	0	0	0	1
ἀπέχειν, "be distant"	3	0	0	0	0	3	0	0	0	0
ἀπὸ τοῦ νῦν	5	0	0	0	0	5	0	0	1	1
ἀπολαμβάνειν	4	0	0	0	0	4	0	0	0	0
ἄρχεσθαι	31	3	2	4	6	16	7	1	2	13
ἐγένετο—καί	12	0	0	2	1	9	0	0	0	0
ἐγένετο with verb	21	0	0	3	2	16	0	0	0	2
*ἐγένετο ἐν τῷ	21	0	0	4	0	17	0	0	1	1
*ἐγένετο ὡς	4	0	0	0	0	4	0	0	0	0
δέησις	3	0	0	0	0	3	0	0	0	0
δόξα	13	2	2	1	0	8	2	1	1	0
ἐγγίζειν	18	0	2	1	0	15	3	0	3	0
*ἐγγίζειν εἰς	3	0	0	0	0	3	0	0	0	0
ἔλεος	5	0	0	0	0	5	0	0	0	0
ἐμπαίζειν	5	1	0	0	0	4	0	0	0	0
*ἐν τῷ with aor. inf.	8	0	0	1	0	7	0	0	0	0
ἑτοιμάζειν	14	3	0	2	2	7	0	0	1	0
εὐλογεῖν	13	2	1	0	1	9	2	0	0	0
*ἰδού special	7	0	0	1	1	5	1	0	0	0
*καὶ αὐτὸς special	34	0	0	5	1	28	0	0	0	3
*καὶ αὐτὸς ἦν with ptc.	5	0	0	0	1	4	0	0	0	0
κατὰ τὸ ἔθος	3	0	0	0	0	3	0	0	0	0
κλαίειν	11	3	0	0	1	7	1	0	1	0
κύριος narrative	15	0	0	3	0	12	..	..	..	0
*λύτρωσις κτλ	4	0	0	0	0	4	1	0	0	0
μισεῖν	7	1	1	0	0	5	0	0	0	0
*μνησθῆναι	6	0	0	0	0	6	1	0	0	0
ὁμοίως	11	0	0	2	2	7	0	0	0	0
οὐχί—ἀλλά	5	0	0	0	0	5	0	0	0	0
παρά, "beyond"	4	0	0	0	0	4	0	0	0	0
*πιμπλάναι temporal	5	0	0	0	0	5	0	0	0	0
σπλαγχνίζεσθαι	3	0	0	0	0	3	0	0	0	1
στραφείς	7	0	0	2	0	5	0	0	0	0
*ὡς ἐγγίζω	4	0	0	0	0	4	0	0	0	0

λύτρωσις from L in 1:68, 2:38. ἀπολύτρωσις from L in 21:28. λυτροῦσθαι from L in 24:21. λυτρώτης in Acts 7:35.

μνησθῆναι (aorist). From L in 1:54, 72, 16:25, 23:42, 24:6, 8.

πιμπλάναι temporal. From L in 1:23, 57, 2:6, 21, 22.

ὡς ἐγγίζω. From L in 7:12, 15:25, 19:29, 41.

Corroboration is given by the use of the following terms, which are discussed in the commentary as they occur:—ἀνακλίνειν, ἀνακύπτειν, ἀντικεῖσθαι, ἀπορία (ἀπορεῖν), ἄριστον (ἀριστᾶν), βασιλεύειν ἐπί (with accusative), γογγύζειν (διαγογγύζειν), δοκεῖτε interrogative, διδόναι ἐλεημοσύνην, ἐπαίρειν τοὺς ὀφθαλμούς, ἐπανέρχεσθαι, ἐπισκοπή (ἐπισκέπτεσθαι), ἡμέρα τοῦ σαββάτου, θαυμάζειν ἐπί, κλαίειν ἐπί, ὄρθρος and cognates, περιζώννυσθαι, πόρρω (πόρρωθεν), στηρίζειν, συγγενεύς and cognates, συμμορεύεσθαι, τόπος after ἐπί, ὥστε with telic infinitive. Cf also the note on Ἱερουσαλήμ in 2:25.

In addition to the evidence in the above lists, the following characteristics of L are to be noted:—L's style has a strong LXX coloring, and is marked by frequent Semitisms.[1] The outlook is intensely Judaistic, to the point of ignoring Gentile Christianity altogether; the church to which L's author belonged felt itself to be simply the true Israel, in contrast to the unbelieving Jews around it. There is a bitter hatred for the leaders of these unbelievers (scribes, Pharisees, and the well-to-do classes generally), but towards the "people" the attitude is much more sympathetic. This corresponds with the situation in Palestine at any time after (say) 40 A. D., when the church was in extreme poverty and could make converts only from among the poor. The atmosphere is Judean, rather than Galilean, with some interest in Samaria. There was persecution, but persecution limited to economic oppression and social ostracism; real martyrdom hardly existed. The hope of this

[1] For details cf *Journal of Biblical Literature*, xxix, 170–178. The lists there show that in L the "purely LXX" words are proportionately more than twice as numerous as in the rest of the Gospel or Acts.

church was the eschatological programme of the earliest Christianity, with special emphasis on its anti-zelotic features and with no illusions as to the inviolability of Jerusalem.

The historic value of L is difficult to appraise in any single formula. It contains much material of high worth, especially in the Passion narrative, but it contains also matter that is certainly secondary, with versions of historic scenes that betray theological or apologetic interests. Broadly speaking, the L narrative sections stand perhaps halfway between the best Markan tradition and the versions in the Fourth Gospel. But in the transmission of Christ's sayings the case is decidedly better, and in many respects L's contributions (particularly as regards parables) are inestimable.

L has always been famous for its literary beauty, although this beauty has generally been accredited to Lk; as a matter of fact, however, Lk's revisions often mar L's perfect simplicity; cf, e. g., on 7:36–50.

There seems to be no way of dating the document at all closely. The two passages 19:43 f and 21:20–24 that have been thought to point to a time after 70 A. D. are of no real assistance. Palestinian Christianity certainly expected the destruction of Jerusalem and the Temple as part of the Last Woes, and Palestinian Christian apocalyptic certainly did not hesitate to depict this destruction in terms drawn from the Old Testament (cf the commentary *in loc.*). In fact, the general tone of Lk points to a period when the "rich" were enjoying undisturbed power rather than a time when the visitation of the Roman conquest had fallen on them. Perhaps a date ca 55–65 A. D. best meets the conditions.

As L is a Greek document, its author is to be sought among the Palestinian "Hellenists," a class that existed from the earliest days of the church. Certain scholars, notably Harnack,[1] have suggested Philip the Evangelist, with whom the writer of the "We" sections of Acts came into contact in Cæsarea (Acts 21:8 f). This is, of course, little more than a guess, but it is not unplausible.

[1] *Lukas der Arzt*, pp. 111 f (Leipsic, 1906).

NOTE 1. A curious feature of L is that it offers many points of resemblance to the Fourth Gospel ("Jn contacts"). The following are the most significant:—

1. 4:29 f, cf Jn 8:59.
2. 5:1–11, cf Jn 21.
3. 6:16, cf Jn 14:22.
4. 7:36–38, cf Jn 11:2, 12:1–8.
5. 10:38–42, cf Jn 11:1.
6. 16:31, cf Jn 11:44–47.
7. 22:3, cf Jn 13:27.
8. 22:32, cf Jn 21:15–18.
9. 22:34, cf Jn 13:38 (place of the scene).
10. 22:47–51, cf Jn 18:3–11.
11. 23:4, cf Jn 18:38.
12. 23:16, 22, cf Jn 19:1–4.
13. 23:53, cf Jn 19:41.
14. 24:4, cf Jn 20:12.
15. 24:24, cf Jn 20:3–10.
16. The title *κύριος* for Christ in the Evangelist's narrative.
17. The interest in southern Palestine.
18. The Jerusalem resurrection tradition.
19. The non-appearance of exorcisms in the narrative (cf on Lk 13:11).

These contacts point to some Jerusalem tradition that has reappeared in both Lk and Jn, Jn in some cases having a more primitive form (cf, e. g., on 5:1–11).

NOTE 2. It has been argued frequently that Lk and Mt used different forms of Q, or (what comes to the same thing) that Lk used a combination of Q with L. This hypothesis would make the explanation of certain passages easier (e. g., 7:2–10 or 18:1–8), but would increase the difficulty of explaining others very considerably (e. g., 11:37–52). The results of the present commentary indicate that it is simplest to treat of Q and L as separate documents in Lk's hands. But certainty on such a point is not attainable; Lk and Mt ap-

pear to have used the same text of Mk, but a document such as Q might be more susceptible of modification.

UNCLASSIFIED MATERIAL

The source of the following passages has not been identified:

1. 6:46–49. House on the rock.
2. 12:47–48. Unfaithful servants.
3. 13:6–9. The barren figtree.
4. 14:16–24. The great supper.
5. 16:10–13. The test of fidelity.
6. 18:1–5. The unjust judge.
7. 19:39–40. Complaint of Pharisees.
8. 20:34–36. The resurrection.
9. 22:24–30. Reward of the Twelve.
10. 22:35–38. Approaching stress.
11. 24:36–49. Resurrection appearance in Jerusalem.

ORAL TRADITION

An appeal to fixed oral tradition has been found necessary in very few cases (e. g., 22:69), and the writer is disposed to reduce the influence of such tradition to a minimum.

THE LUKAN REVISION

The analysis made thus far of Lk's sources is a guide to his methods as an editor; it is rather idle to speak of a "plan" of the Gospel, for its construction was determined very largely by the order of the sources. As regards Mk, this is obvious. The non-Markan sources were doubtless used more freely, and there was a natural tendency to associate similar sections in Q and L, while Lk was often fond of juxtaposing contrasted passages. But he made no attempt to form such massive groups as those in Mt chs 5–7 or 24–25, and in only one instance (4:16–30) is there evidence that he produced an important dislocation intentionally.

His revision is rarely so complete as to eliminate all the pecu-

liar terminology of the originals, and many of the words in the Gospel are used only because they stood in the sources. This may easily be certified from a concordance; cf, e. g., *ἁγιάζειν*, *ἀγνοεῖν*, *ἀγορά*, *ἀδύνατος*, *ἀετός*, *ἀκάθαρτος*, etc. Nor is his revision by any means consistent; a laborious correction at one point will be ignored or forgotten another time in exactly the same context (cf, e. g., 8:18 and 19:26). A close student of the Gospel may almost persuade himself that certain portions of the revision show weariness on Lk's part.

Lists of words and phrases characteristic of Lk's style have been drawn up repeatedly, and the tables in *HS* and Cd deserve the student's minutest attention, although they include as "Lukan" much that really belongs to L. In the present commentary the adjective "Lukan" (always in quotation marks) is reserved for terms belonging to the following list, which is probably full enough for all but the most detailed investigation. The classification is much the same as in the "L" table, although a special column headed "in Mk" (i. e., "added to Mk") was found advisable. The "Q context" column also includes some instances that in the L list would have been labelled "Dubious."

ἡμέρα in the list denotes the combinations *ἐν μίᾳ τῶν ἡμερῶν* or *ἐν ταῖς ἡμέραις ταύταις*. *καλούμενος* is counted when used with names or appellations.

The data, when not clear from a concordance, can be checked from *HS*.[1]

It will be observed that the distribution of these terms throughout the Gospel is fairly even, and that the occurrences are usually in proportion to the length of the sources (in the order L, Mk, Q). But a disproportionate number of the occurrences of *ἄγειν*, *ἀπαγγέλλειν*, *δέεσθαι*, *διαλογισμός*, *ἐξέρχεσθαι ἀπό*, *παραγγελλειν*, *παραχρῆμα*, *ὡσεί* are found in a Markan context; this is partly due to the large amount of narrative in Mk. A similar disproportion of *εἶναι* with dative,

[1] The differences between some of the totals given and those in *HS* are due to differences in the Greek text followed. Attention should be called to a misprint on p. 22 of *HS*; in the "Acts" column the figures for "τό before τίς" are really those for "τοῦ before infinitives."

	TOTAL	MK	Q	IN MK	Q CONTEXT	L	DUBIOUS	ACTS 1–12	"WE"	BALANCE	OM. MK
ἄγειν	13	0	0	6	1	4	2	37	1	15	0
ἀναστάς	16	1	0	4	2	7	2	12	0	6	0
ἀνήρ	27	1	1	8	3	11	3	49	4	47	0
ἀπαγγέλλειν	11	1	1	5	2	2	0	4	1	11	0
γίνεσθαι ἐπί (acc)	6	0	0	3	0	2	1	4	0	1	0
δὲ καί	24	0	0	6	5	8	5	2	1	4	0
δέεσθαι	8	0	1	5	0	1	1	5	0	2	0
διαλογισμός	6	0	0	4	0	1	1	0	0	0	0
διέρχεσθαι	10	1	1	2	0	6	0	7	1	12	1
δοξάζειν τὸν θεόν	8	1	0	3	0	4	0	2	0	1	0
εἶναι with dative	15	1	0	3	2	9	0	5	1	4	0
εἶπεν (–αν) δέ	59	0	0	14	15	22	8	10	0	5	0
ἐνώπιον	21	0	0	3	3	14	1	10	1	2	0
ἐξέρχεσθαι ἀπό	13	0	1	9	1	2	0	0	1	2	0
ἐπιλαμβάνεσθαι	5	0	0	4	0	1	0	1	0	6	0
ἐπιστάτα	7	0	0	5	0	2	0	0	0	0	0
ἐρωτᾶν	15	0	0	6	2	7	0	3	0	4	1
ἕτερος	33	0	5	6	6	11	5	8	3	6	0
εὐαγγελίζεσθαι	10	0	1	3	1	5	0	8	1	6	0
ἐφιστάναι	7	0	0	2	0	4	1	5	1	5	0
ἔχειν with inf.	5	0	0	0	1	4	0	1	0	5	0
ἡμέρα (see p. xxxi)	7	0	0	4	0	3	0	3	0	0	0
ἴδε	11	1	1	4	0	2	3	2	1	1	0
ἰδοὺ ἀνήρ (or pl.)	7	0	0	6	0	1	0	4	0	0	0
ἱκανός	9	1	1	2	0	4	1	6	4	8	0
καθ' ἡμέραν	5	1	0	1	1	2	0	3	0	3	0
καλούμενος (see below)	11	0	0	2	0	8	1	7	3	3	0
κατακλίνειν	5	0	0	2	0	3	0	0	0	0	0
λαός	35	1	0	11	1	20	2	29	0	19	0
λέγειν παραβολήν	6	0	0	2	2	1	1	0	0	0	0
ὀνόματι	7	0	0	1	0	5	1	11	5	6	1
ὅς in attraction	11	0	2	2	0	6	1	11	0	12	0
παραγγέλλειν	4	0	0	4	0	0	0	5	0	6	1
παραγίνεσθαι	8	0	0	2	3	2	1	7	1	12	1
παραχρῆμα	10	0	0	6	0	3	1	3	0	3	0
πέμπειν	10	0	1	3	1	5	0	4	0	7	1
πράσσειν	6	0	0	0	0	5	1	2	0	11	0
πρός (in address)	98	0	1	30	21	42	4	27	1	24	3
προστιθέναι	7	0	2	2	0	2	1	5	0	1	0
ῥῆμα	18	1	0	2	0	13	2	10	0	4	0

	TOTAL	MK	Q	IN MK	Q CONTEXT	L	DUBIOUS	ACTS 1–12	"WE"	BALANCE	OM. MK
σύν	23	0	0	5	0	13	5	20	5	27	0
συνέχειν	6	0	0	3	0	3	0	1	1	1	0
τὶς with noun	38	1	0	9	9	17	2	18	13	32	0
τὸ τίς (τί)	5	0	0	1	1	2	1	0	0	1	1
τό (τά) with prep	8	0	0	1	1	5	1	2	3	10	0
τοῦ with inf	20	0	1	1	3	13	2	6	2	10	0
τοῦτον, "him"	7	0	0	3	1	3	0	6	0	4	0
ὑπάρχειν	15	0	1	2	5	6	1	10	4	11	0
ὑποστρέφειν	21	0	0	5	3	11	2	4	1	6	1
φυλάσσειν	6	1	0	1	2	2	0	2	1	5	0
ὡς conj	25	1	0	4	2	18	0	11	8	15	0
ὡσεί	8	0	0	5	0	2	1	4	0	2	0
Optatives	11	0	0	6	1	4	0	4	1	11	0

ἐνώπιον, *καλούμενος*, *ὀνόματι*, *πράσσειν*, *ῥῆμα*, *σύν*, *τὶς* with noun, *τοῦ* with infinitive, and *ὡς* occur in L sections; *ἐνώπιον* and *ῥῆμα*, however, seem to belong to L's vocabulary also, while the numerous proper names in L explain *καλούμενος*, *ὀνόματι*, and *τὶς*. *ὑπάρχειν* is the only word with unusual "Q context" occurrences, but this verb certainly belonged to Q's vocabulary as well as to Lk's.

Attention is called to these terms as they occur in the Gospel, with the usual exception of *δὲ καί*, *εἶπεν δὲ*, *πρός*, *τὶς* and the optatives. But (it is needless to say) the designation of a term as "Lukan" means only that it is in Lk's style, not necessarily that Lk introduced it.

The following peculiarities of Lk deserve special notice:— He is strongly inclined to generalize (Cd, pp. 115–117). He has a fondness for introducing a word, repeating it once or twice and then dropping it. A similar tendency will be found in the construction of his sentences and even of his paragraphs; he will repeat a phrase in its original wording very closely and he will relate two similar events in a similar form (Cd, p. 111). But he is too skilful to carry such repetition too far. Verbs

without expressed subjects are distasteful to him, and a considerable number of his revisions supplies the lack (Cd, pp. 150–151). He dislikes rhetorical questions (Cd, p. 82; but Cd's extension of this dislike to other questions is hardly justified). He frequently connects two paragraphs with a transition question (Cd, pp. 121–122). The graceful quality of his Greek needs no comment, but anxiety for precision sometimes makes him prosaic (8:18, 17:24, etc).

Lk's preference for compound verbs (not necessarily a mark of the best Greek style) is entirely familiar; the tables in Cd, pp. 166–168, show the facts clearly enough (despite a few omissions).

On Lk's fondness for supplying concrete audiences at the beginning of his sections see Cd, pp. 119–121.

Cd's discussion of the "medical language" of Lk is probably final; no weight should be laid on linguistic matters to show that the Gospel was written by a physician.

The Gentile character of Lk's revision is not so clear as is often assumed. There are only two explicit references to conversion of the Gentiles, 2:32 and 24:47, and the former of these is conventionally Jewish. There are other more indirect references (3:6, 14:23, 16:16–18, etc), but none of them is very far reaching, although Lk no doubt often saw references to the Gentile mission in passages where it is not necessarily implied (e. g., 7:9). But it is always to be noted that it is in Lk that the centurion dares to approach Christ only through Jewish intermediaries (7:3–5), and that it is Lk's version of the eschatological discourse that has nothing to say about Gentile salvation (21:13, 24 f; cf commentary). I. e., Lk has introduced little modification of this sort into his sources, and to call his Gospel "Pauline" is simply untrue; it is vastly less so than Mk.

The evidence that Lk was a Gentile lies in his omission of technically Jewish details (e. g., Mk 7:1–23), the vagueness of his references to Palestinian geography, and his misunderstandings of Jewish law (6:1) or thought (12:4, contrast Mt 10:28).

THE GOSPEL

The Gospel according to Saint Luke was written by a Gentile for Gentiles, but was compiled from Jewish sources, which the Evangelist has followed conscientiously. And none of these sources need have been written later than 65 A. D. This represents about the extent of the information that can be compiled from the Gospel itself. Further facts about its date, the personality of the Evangelist, etc, depend on the Book of Acts and can be discussed only in connection with the critical problems of the latter work.

The earliest references to the Gospel by name are those in the Muratorian Fragment and in Irenæus (cf, especially, III, xiv, 3).

LITERATURE

For the purposes of the present volume it has seemed best to limit constant references to the standard commentaries, as a fairly thorough analysis of the opinions of something over a dozen specialists should be enough to orientate the student as to the more prominent points of view. The indebtedness of this book to the work of Bernhard Weiss is evident on every page; Dr. Weiss was tenacious of opinions formed in his earlier years but no more conscientious and detailed work has ever been done on the Gospels. His genius was fully inherited by his son, Johannes Weiss, whose premature death in 1914 was an irreparable loss to New Testament scholarship. In the field of exposition proper he ranks with the very first, even though his views in matters of literary criticism have failed of acceptance. Of the three editions of his *Schriften*, the first is the fullest; in the third the late Wilhelm Bousset added a few brief notes representing a very different point of view.

Dr. Holtzmann's work on Lk is the least satisfactory part of his commentary, as he treated the Lukan problems as mere appendages of those in the other Gospels. But his powers of compression were marvellous. In form Dr. Klostermann's work seems to have been designed to succeed Holtzmann's, but it is

more of a repository of opinions in which the author's own conclusions are not always given. Dr. H. Gressmann has contributed to it many valuable notes on Aramaic matters.

The small dimensions of Wellhausen's commentaries are no measure of their value and the modern statement of problems in the study of the Gospels is in large measure due to his influence. Dr. Loisy in his elaborate earlier commentary was prone to follow Holtzmann and Wellhausen while in the parables his exposition was often simply that of Jülicher. On his more recent book see below.

Dr. Plummer's *St. Luke* represents the finest type of the commentaries of the older school, rich in linguistic, grammatical and theological explanation. Dr. Zahn and Père Lagrange have written massive volumes of great learning and extremely conservative conclusions; dignified statements of the traditional Protestant and Roman Catholic standpoints respectively.

Dr. Jülicher's classic work on the Parables is still of great importance. Although Dr. M'Neile's commentary is on Mt it is equally of importance for the student of Lk; it is certainly the best Gospel commentary in English. Strack & Billerbeck's monumental work is absolutely indispensable and its enormous dimensions should not discourage the student.

The most recent significant work in the Synoptic field has been along the lines of "form criticism"; the study of the separate sections of the Gospels with a view to their literary classification, in the expectation that such study will reveal something about their origin.[1] But it has not seemed wise in the present commentary to enter at much length into the problems thus raised, for to have done so would have increased the length of this volume considerably, while the added discussions would have turned about many questions that are often capable of only the most subjective answers. In fact as an historical tool "form criticism" does not appear to be realizing the hopes of its advocates; the method by itself is incapable of distinguishing, for instance, between a popular legend and an account

[1] An excellent survey of this work will be found in E. Fascher, *Die formgeschichtliche Methode* (Giessen, 1924).

of a true event told in a popular form. The ablest proponent of this criticism is Dr. Rudolf Bultmann in his *Die Geschichte der synoptischen Tradition* (Göttingen, 1921), but the student will find that his historical conclusions are really independent of his literary analysis. However, Dr. Loisy in his 1924 work has accepted most of Dr. Bultmann's results and combined them with a theory of his own which finds the origin of the Synoptic sections in liturgical practice. In this way he arrives at highly radical findings, dating Lk as late as A. D. 130 and holding its value as a source for the actual sayings and works of Christ to be of the slightest. An adequate treatment of this attitude cannot be given in the following pages and so all mention of it is excluded. But the references to his earlier book have been allowed to stand, even though Dr. Loisy's attitude in most instances is now different.

A full bibliography of the literature on Lk prior to 1918 will be found in J. Moffatt, *An Introduction to the Literature of the New Testament*, 3rd ed. (Edinburgh and New York, 1918), especially on pp. 177–9, 261–2, 623–9. Among the later literature there may be added:

S. C. Carpenter. *Christianity according to St. Luke.* London, 1919.

H. McLachlan. *St. Luke: The Man and his Work.* Manchester, 1920.

A. M. Perry. *The Sources of Luke's Passion Narrative.* Chicago, 1920.

G. MacKinlay. *Recent Discoveries in St. Luke's Writings.* London, 1921.

L. Ragg. *St. Luke.* London, 1922.

M. Goguel. *Les Évangiles Synoptiques.* Paris, 1923.

THE MOST FREQUENTLY CITED NEW TESTAMENT MANUSCRIPTS

In the following list the parentheses give the name or place of the manuscript, followed by a Roman numeral indicating its approximate century.

ℵ (Sinaiticus, iv–v). ℶ (Athos, ix–x). ℷ (Kosinitsa, x).

A (Alexandrinus, v). B (Vaticanus, iv). C (Ephraem, v). D (Beza, v–vi). E (Basileensis, vii–viii). F (Boreelianus, ix). G (Seidelianus I, x). H (Seidelianus II, ix–x). K (Colbertinus, ix). L (Regius, viii). M (Campianus, ix). N (Purpureus, vi). P (Wolfenbüttel, vi). Q (Wolfenbüttel, v). R (Nitriensis, vi). S (Rome, dated 949). T (Borgianus, v). T^{i} (Paris, ix [*Note: This symbol should not be confused with the abbreviation* Ti *for* Tischendorf]). U (*Nanianus*, ix–x). V (Moscow, ix). W (Washingtoniensis *or* Freer, v). X (Munich, x).

Γ (Oxford *and* Petersburg, ix–x). Δ (Sangallensis, ix–x). Θ (Koredethianus, viii). Λ (Oxford, ix–x). Ξ (Zacynthius, viii). Π (Petersburg, ix). Ψ (Athos, viii–ix). Ω (Athos, viii).

1 (Basel, xii). With this manuscript are closely allied 22, 118, 131, 209, and others; together they make up the "1-family."

Ferr = "Ferrar group," about a dozen manuscripts of which the most important are 13 (Paris, xiii), 69 (Leicester, xv), 124 (Vienna, xii), and 346 (Milan, xii).

33 (Paris, ix–x). 157 (Rome, xii). 565 (Petersburg, ix–x). 579 (Paris, xiii).

SYRIAC

sys (Sinaitic, iv). syc (Curetonian, v). syp (Peshitto; a version made ca. A. D. 430). syh (Harkleian, a version made A. D. 508). syj (Jerusalem, a version earlier than the Harkleian). syd (Syriac Diatessaron).

LATIN

a (Vercellensis, iv). a_2 (Curiensis, v–vi). b (Veronensis, v). c (Colbertinus, xii). d (Beza, v–vi). e (Palatinus, v [*almost always cited under the inclusive symbol* af; *see p.* xiii]). f (Brixianus, vi). ff_2 (Corbeiensis II, v). g_1 (Sangermanensis I, viii). g_2 (Sangermanensis II, x). i (Vindobonensis, v–vi). l (Rehdigeranus, vii). q (Monacensis, vi–vii). r (Usserianus I, vi–vii). s (Milan, vi).

These manuscripts taken together are the lat vet (Old Latin). With the exception of e they are included as "it."

vg = The Vulgate.

lat = the Latin testimony as a whole.

latt = several Latin manuscripts.

COPTIC

sa = Sahidic. bo = Bohairic.

The Books of the Bible are cited as follows: Gen, Ex, Lev, Num, Deut, Josh, Jgs, Ruth, Sam, K, Chron, Ezra, Neh, Esth, Job, Ps, Prov, Eccl, Cant, Isa, Jer, Ezk, Dnl, Hos, Joel, Amos, Ob, Jonah, Mic, Nah, Hab, Zeph, Hag, Zech, Mal.

Mt, Mk, Lk, Jn, Acts, Rom, Cor, Gal, Eph, Phil, Col, Thess, Tim, Tit, Philemon, Hbr, Jas, Pet, Jn, Jude, Rev.

In the Apocrypha and Pseudepigrapha: Esd, Tobit, Judith, Wisd, Sir (Sirach = Ecclesiasticus), Macc, Enoch, Jub (Jubilees), Test (Testaments of the XII Patriarchs), Ps. Sol. (Psalms of Solomon).

References to the Talmud and Mishnah are self-explanatory.

Antt Josephus, *Antiquities of the Jews.*

BJ Josephus, *Wars of the Jews.*

References to Josephus are by paragraph, as well as by book, chapter and section.

Other abbreviations are:

m or mg. Margin.

non mg. Not so in the margin.
exc. except.
*. So in the original manuscript, which some scribe has altered at this point.
°. The reading of the scribe in the above case.
cf. Compare.
om. Omit.
Ta. Tatian.

THE GOSPEL ACCORDING TO ST. LUKE

CHAPTER I

1–4. The Preface. The Gospel begins in common Hellenistic fashion with an explanation of its purpose; it was written to give a certain Theophilus accurate knowledge of "the facts in which he had been instructed." But, of course, no book was ever written for the sole benefit of the person named in its dedication, and Theophilus was only a single representative of the class to whom Lk wished to appeal. On this preface cf especially Cadbury in Foakes-Jackson & Lake, *The Beginnings of Christianity*, ii, pp. 488–510 (1922). K gives examples of similar prefaces.

The phrasing is a model of graceful modesty. Lk had exerted himself to obtain accurate information, without which he would not have dared write. But even this knowledge would not have led him to undertake such a responsible task, had not the example of others emboldened him. What they had done, he felt he might do also, and he sets himself and his work by their side. Otherwise he suppresses his own personality and even his own name, to let what he has to relate speak for itself.

1. There is no suggestion of blame in "take in hand," and Lk makes no distinction between the quality of his predecessors' work and that of his own (*κἀμοί*). He would scarcely have written, to be sure, had he not believed he could improve on their accounts, but this belief is expressed in the text only by "the certainty" in v. 4. *πεπληροφορημένων*, "completed"; the events of Christ's life had been brought to a close[1]; Z, K include the events of Acts also. *ἐν ἡμῖν*, "among us Christians"; Christ had lived and taught in public, but His followers had come to think of His words and acts as their own peculiar possession.[2] *ἐπειδήπερ*, *ἀνατάσσειν* and *διήγησις* here only.

v. 1. [1] This participle puzzled the Fathers (cf Z) and the translators; sa has "which were accepted among us." [2] But the curious phrase led to omitting εν in WF al syp.

2. "Who . . . word[1]" denotes a single class, the apostles (Acts 1:21; Jn 15:27). It is quite true that they were not eyewitnesses of the events in chs 1–2 (Z), but Lk does not imply that they were his only source of information. The language is the technical terminology of early Christianity; Christians owed their conversion to "the ministers of the word (= 'Gospel')," who as apostles were eyewitnesses of the facts related. Their version of these facts was "tradition" (1 Cor 11:23, 15:3), and this tradition was the norm for all attempts "to draw up a narrative.[2]" "The beginning," consequently, is "the beginning of the Ministry." From the contrast between v. 1 and v. 2 it would seem to follow that the teaching of the apostles was entirely oral (so usually), but, even if this is Lk's meaning (questioned by W, Hz), the statement may not be wholly accurate. *αὐτόπτης* here only.

3. "From the first" (*ἄνωθεν*) includes (emphasizes?) the contents of chs 1–2 and so really is in contrast to "from the beginning," although Lk may not have designed this contrast. *καθεξῆς* (*ἐφεξῆς* is more usual) means "in *chronological* order" in its other (4) occurrences in Lk. So this is its probable meaning here (W, Z); cf *Introduction* on Lk's treatment of the order of his sources.[1] If "Theophilus" were only a symbolic name (Origen, etc), Lk would hardly have prefixed "most excellent" (used elsewhere only for the procurators Felix and Festus). In fact, the use of this title instead of (say) "beloved" makes JW, Z think that Theophilus was not yet fully converted. But, even if this is true, it is needless to argue that the absence of the title in Acts 1:1 shows that he was baptized before Acts was dedicated.

4. *περὶ ὧν κατηχήθης λόγων* is best resolved as *περὶ τῶν λόγων οὓς κατηχήθης* (Acts 18:25). If Theophilus was not yet baptized, he was at least undergoing preliminary instruction. The "words" are the separate parts of "the word" in v. 2 (W).

v. 2. [1] C reads γενομενου ("the Logos who came"); ΓX omit the participle. [2] Hence the perfect in ΨΚΠ al.

v. 3. [1] b q vg (MSS) go have the natural gloss "mihi et spiritui sancto."

(1–4) Of these many "narratives," two may doubtless be identified as Mk and L. Q may perhaps be a third, although Q was perhaps not a διήγησις πραγμάτων. But these three sources could not be called "many," and the others must have been lost (the reason for their non-survival is not a profitable subject of speculation).

The attracted ὅς in v. 4 is the only "Lukan" term.

5–25. The Annunciation to Zacharias.

5. Lk uses "Judea" here in the sense of "Palestine," and takes for granted that his readers will understand that "Herod" was the first king of this name. Taken for granted, also, is a knowledge of the division of the priests into "courses" (the word here and in v. 8 only). There were twenty-four of these "courses," that of Abijah being the eighth, according to the Old Testament (1 Chron 24:10). And in New Testament days the same number of courses bearing the same names was still in existence, although their relation to the older courses is dubious. A (corrupt?) passage in Josephus (Apion, II, vii [108]) speaks of only four families of priests, each containing over 5,000 men. And according to *Tosef. Taanith* 2:1, *Jerus. Taanith* IV, 68*a*, etc, the ancient course of Abijah with others had been extinct since the Captivity and was replaced by a new one formed out of one of the four families of Ezra 2:36–39. Details in SB, *GJV*, ii, 286. "Daughter of Aaron" need not mean more than "of priestly family," but Ls suggests that the phrase may imply a descent of Elizabeth through some especially aristocratic line. She is named for Aaron's wife in Ex 6:23 (אֱלִישֶׁבַע).

6. The righteousness of the aged pair is insisted on with the fullest Jewish emphasis.[1] P objects that "no one is sinless," but this imports a Christian viewpoint into the text; to Jews the only "sins" were transgressions of "the commandments and ordinances" (JW).

8. For the duties of the priests and the assignment of the courses cf, e. g., *GJV*, ii, 286 ff, or (very fully) SB. In (later?)

v. 5. [1] So sys.

v. 6. [1] sys even adds "according to their whole life." Before του θεου Ti, WH, Ws, Sdm have εναντιον (BʀWC*ΨX lat (exc af f)); Sd reads ενωπιον (Ko al).

v. 7. Ws omits and WH bracket the article before Ελεἰζαβετ (om BW Ferr al).

theory, each course came on duty twice a year, for a week each time, while at the great festivals all the priests served. But any computation of the date of Zacharias' vision from the rotation of the courses is futile. ἔναντι in Acts 8:21 (7:10?) only. ἱερατεύειν only here.

9. The chief task of the officiants on ordinary days was to offer the morning and evening sacrifices (Ex 29:38 ff), accompanied each time by incense (Ex 30:7 f) burned on the golden altar in the Holy Place (ναός). There is nothing in the present narrative, however, to indicate whether the morning or the evening is thought of. "According to the custom" belongs with this verse and not with v. 9, where it would be superfluous. The Mishnah (*Yoma* 2, etc) states that the various parts in the service were assigned by lot, but no priest (except in case of emergency) might offer incense twice in his lifetime; very full details of the ceremonial in SB. In Attic ἔλαχε would have been followed by an accusative. εἰσελθών is loosely appended without grammatical structure ("pendant nominative"). ἱερατεία only in Hbr 7:5. θυμιᾶν here only.

10. The smoke of the incense was a signal for all to prostrate themselves in prayer (cf Rev 8:3).

11. The priest was accompanied into the Holy Place by an assistant, but the latter withdrew before the incense was placed on the coals (Ls misunderstands). So Zacharias could receive the angelic message undisturbed. The "right" side of the altar was the appropriate place for a supernatural manifestation; as the Temple faced west, the south side seems to be meant. Curiously enough, Jewish tradition has little to say of angelic appearances in the Temple, but cf *Antt* XIII, x, 3 (282–3), *Jerus. Yoma*, V, 42*c* (in SB).

12. The "fear" caused by the vision of the celestial messenger[1] needs no explanation; it should not be analyzed too closely into "a feeling of personal guilt" or the like.

13. As Elizabeth was past childbearing, W, Hz?, P argue that Zacharias' prayer could not have been for offspring. Hence, they argue, this prayer must refer to the people's (unmentioned)

v. 12. [1] l sysp supply an object ("the angel," or "him") after τὸν.

Temple petition for Messianic deliverance. But this is surely too rigorous. Ls, Z think of Zacharias' prayers in the past; JW, K (most naturally) that the narrative does not reflect on the difficulty. The name Ἰωάνης (יוֹחָנָן, Aramaic יוֹחָנָן) is given its etymological significance, "Jahweh is gracious."

14. "He shall be joy and gladness to thee" is a conceivable translation, but the usual rendering is much more natural. Z wishes to start a new sentence (continued in v. 15) with "and many"; this is possible but not important. The "joy at his birth" is of course later joy that such a man was born. The narrative thinks of joy at seeing the precursor of the Messiah and not merely at the appearance of a prophet (against P).

15. "Before the Lord,[1]" "in Jahweh's estimate" (contrast vv. 17, 19). The prohibition of "wine and strong drink" is, to be sure, not quite the same as the injunction (Num 6:1–8) laid on Nazirites (W, Z, K), but the Baptist is probably thought of as a Nazirite (Hz, JW, Ls). σίκερα, "strong drink" here only; the word is a transliteration of the Aramaic שִׁכְרָא (Hebrew שֵׁכָר). When used (as here) together with "wine," it denotes any intoxicating liquor not made from grapes (such as cider or beer); it does not mean "spirits" specifically. "Yet from[2] his mother's womb" may imply prenatal sanctification (JW, Z, K; cf vv. 41–44), or the whole phrase may mean simply "at and from birth" (so usually). Cf critical note.

17. αὐτός here and in v. 22 has no special emphasis (against W). Here "before" means "in advance of"; "he shall precede[1] him like a herald." In the context, "his" must take up "God" (v. 16); Lk naturally thought of "God working in Christ" (W, Hz, P), but the language may also represent the common expectation that God would bring the Kingdom in Person. The prediction is based on Mal 4:5 f and identifies the appearance of the Baptist with the promise there, but it does not quite say that the Baptist would actually be Elijah.[2] "In the spirit of

v. 15. [1] Ws, WHm, Sd (in brackets) insert του before κυριου (the evidence is complicated and such articles follow no rule). [2] εν (W latt sy) is a simplification.

v. 17. [1] WHm reads προσελευσεται (B*CLV al), probably a mere mistake (Ws). [2] B*אWL (Ti, WH) treat Ηλεια as indeclinable.

Elijah" "inspired by the same Spirit that gave revelation to Elijah"; this use of "in" seems to have been originally local. "Power" in Christian terminology might very well mean "miraculous power" (Ls), but there is no evidence that the Baptist was ever thought a miracle worker; "power of word" is enough (so usually). "To turn . . . children" is probably an incomplete quotation meaning only "he will re-establish the fundamental family relations" (as the basis of all morality); the parallel clause "and the hearts of the children to their fathers" is doubtless to be taken for granted (so usually). Z, however, renders "he will teach the older generation to understand the religion manifested in the new"; Ls, "he will lead the fathers to forgive the children by making the children penitent" (!). "Disobedient" brings in a wider reference to the whole people, who disregard God. φρόνησις, strictly speaking, is "disposition" (W, Z) rather than "wisdom," but this rendition may be too rigid. In "the just" Hz, Ls think of the patriarchs and the prophets, but the word should not be specialized too closely. "To prepare," etc, is a separate part of the prediction (so usually), not a general summary.

19. Here "before" means "in the presence of." Gabriel is a throne angel and, as such, had the very highest rank (Mt 18 : 10). The narrator here may or may not have thought of Gabriel as one of seven throne angels (Tobit 12 : 15).

20. Zacharias' doubt receives its punishment. Note the loose use of εἰς.

21. The task of placing incense on the coals took only a moment but the narrative does not seem to reflect that this dialogue would have taken little longer; W suggests (needlessly) that this is only a summary of a more extended conversation. The priest who offered the incense joined in a solemn blessing that was pronounced at the end of the service, according to *Tamid* 7 : 2 f.

22. "To speak" perhaps refers to this blessing, which Zacharias could not utter. How his vision was deduced from his

v. 21. For προσδοκων ℓ has προδοκων, and D προσδεχομενος. BWΨL (WH, Ws) place αυτον at the end. D has the curious reading επι τω ναω.

conduct is not explained, unless the last clause gives the reason ("gestures of terror and exorcism," W). *διανεύων* here only.

23. The period of officiating was completed at the beginning of the next Sabbath. Zacharias' home was outside Jerusalem (v. 39).

24. This verse prepares for the sign in v. 36. Elizabeth sought seclusion for thanksgiving and prayer (so usually); there was no reason for "shame" (against Hz, K; cf v. 58). By v. 40 this seclusion was gained in her own home. The "five" months simply prepare for v. 26 (cf v. 56); P gives a very curious explanation. *περικρύπτειν* here only; it is thus far unknown in earlier writers.

25. *ὅτι* may be recitative, but it is most easily taken as causal (so usually).[1] The narrative does not relate that Zacharias had told his wife anything of the angel's promise, although of course he might have written out the story. *ἐφορᾶν* only in Acts 4 : 29. *ὀνειδός* here only.

(5–25) For the L vocabulary cf ἐναντίον in v. 6, ἐγένετο ἐν τῷ with a finite verb in v. 8, κατὰ τὸ ἔθος in v. 9, δέησις in v. 13, ἑτοιμάζειν in v. 17, καὶ αὐτός in vv. 17, 22 (followed by ἦν and a participle in v. 22), ἐγένετο ὡς with finite verb in v. 23, and πιμπλάναι (temporal) in v. 23. The thoroughly Jewish character of the narrative requires no comment; it is especially obvious in the amount taken for granted (especially in vv. 9, 17). To L's readers the Baptist was evidently an object of interest and affection; contrast the attitude in Mk (and even Mt).

(5) W thinks that ἐγένετο . . . Ἰουδαίας is an introductory clause added by Lk, but there is no particular evidence of this. There is no reason to question the tradition of the names of the Baptist's parents, especially as neither name has symbolic meaning. Hz, Ls, indeed, suggest that it is curious to find in "Mary" and "Elizabeth" the names of Aaron's sister and wife both, but this is of no particular importance. And it is not remarkable that a woman of priestly line should bear the name of her most celebrated ancestress (JW). ὀνόματι is "Lukan." (6) The verse may or may not contain a reminiscence of Gen 17 : 1, but nothing could be more thoroughly un-Pauline. (7) Cf Gen 18 : 11. (9) There is a very obvious parallel in Dnl 9 : 21, which v. 19 makes even more complete. The anacolouthon in εἰσελθὼν . . .

v. 25. ℵWCD al omit the article before κυριος (so Ti, WH non mg). $1^{*}13$ even omits it.

κυρίου is an insufficient reason to think the clause a Lukan gloss (against W). (10) λαός is "Lukan." (13) Cf Dnl 10:12. (14) εἶναι with the dative is "Lukan." (15) The reminiscence of Jgs 13:4 f is obvious, but it would scarcely have occurred without a good tradition that the Baptist was a Nazirite (JW). ἔτι may be an addition of Lk's in view of vv. 41–44 (W?, JW); without it the sense is much clearer and the parallel to Jgs 13:5 closer. ἐνώπιον is classified as "Lukan," but the repetition of the word in different meanings (vv. 17, 19) is not like Lk; it doubtless occurred in L also (note the Hebraistic usages). (17) λαός is "Lukan." (18) Cf Gen 15:8; 18:11 f. (19) εὐαγγελίζεσθαι is "Lukan." (20) Cf Dnl 10:15, Gen 18:14. (21) Cf exegetical note. λαός again appears. (25) Cf Gen 30:23.

The story told in this section is one that lies beyond the reach of historical criticism; something that is true also of most of the material in chs 1–2. Little is gained for apologetic purposes by arguing (with W, e. g.) that an inner experience of Zacharias was clothed by a later narrator in the language of Old Testament angelic manifestations. For the critical literature on chs 1–2 cf especially K; H. Gressmann, *Das Weihnachts-Evangelium* (Göttingen, 1914) is particularly worth study.

26–38. The Annunciation.

26. Gabriel's identity is taken for granted, although he does not declare his name to Mary.

27. No reader would naturally connect "of the house of David" with anything but "Joseph," especially as "the virgin's" and not "her" follows (against W). Cf on v. 36. *μνηστεύειν* in 2:5, Mt 1:18 only.

28. No mention of a house or room was thought necessary before "enter in," as the angelic manifestation would naturally occur in private. *κεχαριτωμένη* = "endued with God's grace" (not "favor")[1]; cf Sir 18:17, Eph 1:6. After "the Lord" scl "is" (so usually). JW, Ls prefer "be" but the angel has come to declare a fact, not to express a hope for it.

29. Mary, unlike Zacharias, is not terrified at the angel's

v. 26. Ko (with C 33 DA al) has υπο for απο. D omits η ονομα Ναζαρετ (why?).
v. 28. There was a natural tendency to expand this greeting from v. 42 (CDA Ko lat al). 565 Λ read εὐηγγελισατο αυτην ειπων. Most MSS introduce ο αγγελος before ειπεν (Ti, with ℵΔ minn latt syp) or before προς (CDA Ko); om BWΨL sa bo 1 al Ξ. [1] plena gratia in a c d f ff$_2$ vg (cf syp) is a very fair translation; cf gratificata in af g.

appearance.[1] But she is troubled by the message, which implies that some unknown destiny is in store for her. *διαταράσσειν* here only.

30. Gabriel immediately reassures her; the destiny is glorious. "To find favor" is a very common Old Testament phrase (מָצָא חֵן, Gen 6:8, etc), without technical significance.

31. This verse is simply Isa 7:14, put into the second person and with "Jesus" in place of "Immanuel." The narrative does not doubt that the correct meaning of יְהוֹשֻׁעַ is "Jahweh is salvation."

32–33. The promise begins as in v. 15 and continues with a combination of 2 Sam 7:14*a* and Isa 9:7, the whole forming a typical expression of the Messianic hope of the period. "Son of the Most High" here means only "specially chosen and endowed by God." The Messiah is born a human being, but at the coming of the Kingdom he, like his subjects, will be transformed (cf 1 Cor 15:51) and receive immortality. So he will reign forever (cf Test. Levi 18 f, etc). Lk must have interpreted this promise very broadly and "spiritually," as it did not represent his own theology at all.

"His father David" takes up "of the house of David" in v. 27; it was through Joseph and not Mary that the Davidic descent of Christ was traced. But see critical notes.

34. The difficulty of this question[1] is universally recognized, for the allusion to Joseph in v. 32 would naturally imply that the conception was to follow in the approaching marriage. And, despite Lg, no writer with a knowledge of Jewish psychology could have thought of a vow of virginity on the part of a betrothed Palestinian maiden (though Ls thinks Lk may have had some such idea). Cf critical notes.

35. "Holy Spirit" is impersonal and hardly different from "the power of the Most High"; the second clause simply repeats the first in Hebraic parallelism (cf Acts 19:38). To take the second "holy" as predicative ("shall be called holy") is

v 29. [1] Ko, with CA al, however, introduces ιδουσα, and latt substitute introitu for επι τω λογω. (The position of this last phrase varies elsewhere; C* omits it.)

v. 34. [1] Ta reads "no man has known me."

v. 35. C* al pl relieve the abruptness of γεννωμενον by adding εκ σου.

unnatural (against P, Z; cf K). Here "Son of God" has a metaphysical sense which makes it distinct from the corresponding phrase in v. 32.

36. "Mary, who did not ask for one, receives a more gracious sign than Zacharias, who demanded it" (P). The sign is primarily confirmatory of the miraculous conception, something that would not normally be known for several weeks (against Ls). But, at the same time, it confirms the promise that the son so conceived would be Messiah. *σύγγενις*[1] and *γῆρας* here only; for the dative of the latter noun Attic would have written *γήραϊ* or *γήρᾳ*. That Mary was a kinswoman of Elizabeth need not prove that she had no Davidic blood in her veins (W, P), but there is no explicit evidence for her Davidic descent.

37. From Gen. 18:14, where "word" has the Hebraic sense, "thing.[1]" But W, JW prefer to keep the usual meaning here, rendering "no word of God is devoid of power.[2]" Lk's readers would probably have assumed the latter meaning. *ἀδυνατεῖν* in Mt 17:20 only.

38. Hz, Ls (following the older commentators) regard "be it unto me" as marking the moment of conception. But this would probably have been indicated more explicitly (JW).

(26–38) The intimate connection of this section with the following shows that it was an integral part of L, even though the vocabulary evidence is slight. But βασιλεύειν (v. 33) occurs elsewhere in Lk only in 19:14, 27 (both L) and in all three cases is followed by ἐπί with the accusative (an unclassical construction). And with συγγενίς (v. 36) cf συγγενεύς in 2:44, συγγένεια in v. 61 (also in Acts 7:3, 14, in St. Stephen's speech), and συγγενής in v. 58, 2:44 (text?), 14:12 (all L; also in 21:16 and Acts 10:24). The Hebraic tone (apart from v. 35*b*) throughout is as obvious as are the delicacy of treatment and the reserve. And the phrasing of vv. 32 f must have been archaic even in the narrowest Jewish-Christian circles of Palestine.

The only really discussible critical questions arise in connection with vv. 34 f, which are so difficult that many writers think them a

v. 36. WH, Ws read συνειληφεν with B ℵ WL sa bo minn Ξ lat sy; Ti, Sd have συνειληφυια. [1] Most MSS have συγγενης; sydp translate "sister."

v. 37. [1] So understood in the reading παρα τω θεω (ℵ°CA Ko), or without παρα (minn latt sy). [2] Cf D, παν ρημα παρα του θεου.

gloss by Lk on an older narrative, if not actually a later addition to Lk's text. The chief arguments are:

1. The force of "son of God" in v. 35 belongs to Greek thinking, not to Jewish.

2. The mention of David in vv. 27, 32 is pointless, if Joseph (of whom alone Davidic descent is asserted) was not Christ's father.

3. The question in v. 34 has no motive.

4. If vv. 34 f are cancelled, the story still makes sense. So Hz, JW, Ls and various special writers.

The point in the first of these objections is well taken and is admitted even by W; Jews did not think of a "son of God" in this sense. Consequently the words "wherefore . . . God" are doubtless to be regarded as an (easy) addition by Lk or some later interpolator. But no other cancellation of matter in vv. 34 f seems permissible. If both these verses are removed, v. 37 is really left without point, and Mary's reply is given in a tone of singular resignation for so joyful a privilege; v. 38 is comprehensible only under the supposition of the hardships that would attend a virginal conception. And Elizabeth's salutation in vv. 41–44 presupposes the Messiah as already in existence. Ls, JW, indeed, argue that v. 39 originally contained a mention of Mary's marriage to Joseph, but contrast, especially, Gressmann, p. 40.

W, to be sure, holds that v. 34 is an addition of Lk's, but v. 35 is not smooth after v. 33. A simpler explanation of the difficulty in Mary's question is that propounded by Gunkel (*Zum religionsgeschichtlichen Verständniss des NT*, 1903, p. 67; cf K), who points out that the difficulty vanishes when the narrative is translated into Aramaic. For then the Greek futures become "imperfects," without true time value, to be understood in the sense, "Thou art conceiving . . .," "holy spirit is coming upon thee," while the misapprehension of these imperfects by a Greek translator would be very natural. Cf v. 20. This explanation makes the narrative self-consistent and brings it into agreement with vv. 41–44. It should be noted that the terminology is wholly Jewish; Ls does grave violence to the naive beauty of the language by interpreting it physiologically.

With regard to the Davidic descent of Christ, there can be no doubt that it was traced through Joseph. But with Jews a legal genealogy was not always physically exact. In the Levirate marriage, the child of a living man was counted as the offspring of his deceased brother. And the child of a wife was so consistently reckoned as the child of her husband that (in later times, at least), a man was not allowed to disinherit a bastard child of his wife's, not even when its paternity was notorious (*Yebamoth*, ii, 15). So as Joseph became Mary's husband before the Nativity, he became Christ's legal father also.

The above discussion, naturally, deals only with the self-consistency of the narrative. The facts related lie beyond historical criticism.

There seems to be no reason to question the tradition that makes the birth of Christ six months later than that of the Baptist. Certainly nothing appears to suggest any connection of these births with the solstices (against JW); any argument from the dates of the later Christian festivals introduces a grave anachronism.

Evidence for Lk's revision of this section is scanty apart from v. 35*b*. The only "Lukan" words are ἀνήρ in vv. 27, 34 (here with the force "husband" and necessary to the sense), ῥῆμα in vv. 37 f, and the special use of καλούμενος in v. 36.

39–45. The Visitation.

39. Owing to Elizabeth's withdrawal (v. 25), Mary had heard nothing of the former's good fortune. So she went[1] at once to verify the sign. "In these days[2]" seems to qualify this "haste" by intimating that some delay was unavoidable, but Lk is fond of this phrase and may use it without special significance. The "hill country of Judah" (ὀρεινός in v. 65 only) is the highland lying south of Jerusalem around Hebron; Lk does not name the city where Zacharias dwelt. The distance from Nazareth was 80–100 miles. The narrator takes for granted that Mary found an escort.

41. For σκιρτᾶν in this sense cf Gen 25:22. Movements of unborn children are very common but here supernatural influence is of course thought of.

42. The first effect of the Spirit was a loud outcry[1] (ἀναφωνεῖν[2] here only). The two "blesseds" are best taken as acknowledgements, not as prayers (cf on v. 28); Elizabeth is supposed to have miraculous knowledge of the promise to Mary.

43. After πόθεν scl γέγονεν. Lk naturally took "Lord" in its full Christian force, but to Elizabeth it would have been only a Messianic title.

44. Cf on v. 41.

45. ὅτι may be either "because" (P, Z) or "that" (so usually); the latter is perhaps more natural after "believe." In

v. 39. [1] sys has "went up." [2] 28 ℓ lat have εκειναις; Γ omits the whole phrase.

v. 42. [1] Ti, WH, Ws, Sdm have κραυγη (BWL 579 565 Ξ); Sd (cf Z) has φωνη (most MSS). [2] So the MSS that read κραυγη, with others (DA al); Sdm reads ανεβοησεν (ℵC 33 Ferr 157 al). (Sd's arrangement of the evidence here is awkward.)

v. 44. 33 omits εν αγαλλιασει, which ℵ* minn add in v. 41.

either case, the meaning is "thy son will surely be Messiah." There seems to be a contrast to Zacharias' doubt in v. 20 (W). τελείωσις in Hbr 7 : 11 only.

(39–45) From L; cf ἐγένετο ὡς (with finite verb) in v. 41 and εὐλογεῖν (twice) in v. 42. And Lk has σκιρτᾶν (vv. 41, 44) elsewhere only in 6 : 23 (L). The Jewish outlook that takes ἡ ὀρεινη for granted (v. 39) is also noteworthy. L may have given the name of the city in v. 39, for Lk frequently suppresses such details in Mk; Z's suggestion, "a city (called) Jutta" is scarcely helpful. ἀναστᾶσα and ἐν . . . ταύταις in this verse are "Lukan" additions, but the only other "Lukan" term in the section is ὡς in v. 44.

The chief difficulty in this account is that it attributes to the Baptist's mother a knowledge which the Baptist himself did not have. The Synoptists (including Lk) represent John as preaching the advent of the Messiah, but they do not represent him as acknowledging Christ as this Messiah; if he had done so, he would of course have directed his disciples to submit themselves to Christ. But this did not take place; "disciples of John" and "disciples of Jesus" remained two sharply distinguished groups (5 : 33; 7 : 18) and Christ treated John as belonging to an older order (7 : 28). John's question in 7 : 19 does not look beyond bare possibility, and Christ's answer was evidently given without much hope of convincing the inquirer.

But in L the distinction between "preaching the Messiah" and "preaching Christ" had become obscured, as was inevitable in Palestinian circles, and so the Baptist was made a direct precursor of Christ. Yet a tradition of his actual words was still fresh, and so explicit prediction of Jesus as Christ is reserved for Elizabeth. In the Fourth Gospel the Christianizing process has gone a stage further and the predictions are put into the Baptist's own mouth, although even the Fourth Gospel contains reminiscences of the historic state of affairs (cf Jn 1 : 31, 33*a*; 3 : 22–26).

It would seem possible (though unprovable) that the "Mary" and "Elizabeth" cycles were of independent origin and that the present section is an attempt to unite them. This attempt would be assisted (and prompted?) by a tradition of relationship between the two women.

46–56. The Magnificat.

Mary was given a sign by the angel. Now she has seen the sign, and it has been still further confirmed by the inspiration of Elizabeth. So, fully convinced that she is the mother of the Messiah, she pours forth her thanksgiving.

This connection seems to settle that the correct reading in

v. 46 is "Mary," against a b l Niceta, *de psalmodiæ bono*, the MSS Claromontanus and Vossianus of Irenæus IV, vii, 1 (not III, x, 2), and the (Greek?) codices mentioned by Origen in *In Luc* vii. Superficially, indeed, "Elizabeth" seems the more natural reading. It is Elizabeth, not Mary, who has just (v. 41) been described as filled with prophetic inspiration. The parallelism with Zacharias' song in vv. 67–79 would naturally suggest that the present hymn was uttered by Elizabeth. And the obvious reference to 1 Sam. 2:1–10 might easily lead to thinking that the Magnificat was the song of a woman like Hannah. Hence the change of "Mary" to "Elizabeth." But if Lk had wished to give the hymn this ascription, he would have placed it after v. 25 (so usually, except Ls; Ls, K refer to the more important special discussions).

Several strophic arrangements of the Magnificat are possible (cf especially Ls, K), but it is not clear that any of them is intentional. The material is practically all drawn from the Old Testament, especially from Hannah's song; P, K give convenient tables of the more important parallels.

46–47. Cf 1 Sam 2:1. The second clause simply repeats the first in Hebrew parallelism; there is no distinction between "soul" and "spirit," which here simply = "I." JW, Ls think the change in tense in *καὶ ἠγαλλίασεν* represents an over-literal rendition of a Hebrew ו — consecutive construction; translate by the present. If the aorist is to be stressed, it must refer to the time of the Annunciation (W, Hz). "Saviour" is Messianic, but is not to be specified too closely. For *θεὸς σωτήρ* cf Ps. Sol. 3:7; 17:3 (P).

48. Cf 1 Sam 1:11 and Gen 30:13 (with "generations" in place of "women"). In the context "from henceforth" must refer to vv. 42–44 (W, Z). *μακαρίζειν* in Jas 5:11 only.

49. Cf Deut 10:21, Ps 111:9. God makes His name "holy" by saving His people (JW, Z); this is simpler than finding a reference to God's exaltation (Hz) or to His exclusive blessings on Israel (W). K suggests an original "He whose name is holy hath magnified me."

v. 49. Ti, WH, Ws have μεγαλα with B ℵ*WLD* it vg; Sd prefers μεγαλεια (Ps 71:19) with C al Ko.

50. Cf Ps 113 : 7.

51. Cf Ps 89 : 10. In the context the verbs must refer to the conception of the Messiah. God's Anointed is in the world, even though not yet born, and the destruction of the powers of evil is so certain that it may be regarded as already accomplished. The "proud" are the enemies of Israel, primarily the Romans and (perhaps) the Sadducees, but evil persons among the people would by no means be excluded. *διάνοια καρδίας* as in Gen 6 : 5, etc, "those whose heart has made them proud through its imaginings."

52–53. Cf 1 Sam 2 : 7, 5. The "humble" and the "hungry[1]" = "Israel," or (rather) "the pious in Israel," as so often in the Old Testament (Ps 10 : 2, 9, Isa 66 : 2, Zeph 3 : 12, etc). The "good things" are the possessions of the Messianic age, whether spiritual or material.

54. Cf Isa 41 : 8, Ps 118 : 3. *μνησθῆναι* ("so as to remember") is a very free use of the infinitive.

55. The first clause is parenthetic (against P) and "toward Abraham" depends on "remember mercy." With the recital of God's primal promise the hymn comes to a close.

56. Mary remains with Elizabeth[1] until just before the birth of the Baptist.[2]

(46–56) From L; note ἀπὸ τοῦ νῦν in v. 48, ἔλεος in vv. 50, 54, and the aorist μνησθῆναι in v. 54. And note the attitude towards the "rich" and the "poor" in vv. 52–53. σύν and ὑποστρέφειν in v. 56 are the only "Lukan" terms.

With the exception of v. 48, the Magnificat is a Messianic psalm that might have been used by any Jew of the period (Hz, Ls). But Lk would not have adopted it if it had not come to him through a Christian source. It was undoubtedly used in the Palestinian church; JW

v. 50. Liturgical influence wrought havoc with γενεας και γενεας (so usually, with BWC*L latt vg). ℵΨ Ferr al read γενεαν και γενεαν; Ko has γενεας γενεων; sa 565 A απο γενεας εις γενεαν; Λ, εις γενεας και γενεων; sy has other variants. Sdm adopts all these forms. But the first is non-LXX and so "harder."

v. 53. [1] sys has "poor."

v. 55. Sd adopts εως αιωνος (CΨ minn al) because of its uniqueness.

v. 56. [1] sysp inserts the name. [2] Ws suggests that sa D 69 latt omit ως in order to make Mary present at the birth.

notes the appropriateness to Palestinian hymnology of vv. 51 ff, which would be a description of Christ's redemptive work. Cf, further, K. With regard to the authorship, the statement in v. 46 deserves respect, even though noted hymns are very commonly ascribed to noted figures in the past.

W thinks that v. 55*a* is a Lukan addition, but an interpolator would have added this clause at the end.

57-66. The birth of the Baptist.

57. The child was born about a month after the departure of Mary.

58. For the first time the neighbors learn the reason of Elizabeth's long seclusion, *περίοικος* here only. *ἐμεγάλυνεν . . . αὐτῆς* is very Hebraistic. Contrast the use of *μεγαλύνειν* in v. 46.

59. Cf Gen 17 : 12. In older times circumcision was performed by the head of a house or, in case of necessity, even by a woman (1 Macc 1 : 60). But the scribes had developed a series of rules for the operation which could be known only by an expert (cf Mishnah, *Shab.* 19). That a son should bear his father's name was not very common, although instances are known (e. g., *BJ*, IV, iii, 9 [160]); why the assumption was made in this case is not stated. *ἐκάλουν* is inceptive or conative.

60. The narrative does not explain how Elizabeth gained her knowledge of the name given by the angel in v. 13. W thinks that she chose it independently because of its appropriateness, P, Z, K? that Zacharias had communicated it to her in writing, Ls that her inspiration (v. 41) had revealed it to her, JW that the question did not occur to the narrator.

61. *συγγένεια* in Acts 7 : 3, 14 only.

62. "Made signs" (*ἐνένευον*; the verb here only) probably implies that Zacharias was deaf as well as dumb, but "the question is not worth the amount of discussion which it has received" (P, cf K). *ἂν θέλοι* represents a potential optative in direct discourse.

63. The *πινακίδιον*[1] (here only) was doubtless a little tab-

v. 63. Ti, Sd (errata) have το before ονομα (om BL minn Ξ, WH, Ws), but the article was easily inserted. [1] πιναχιδα in C°D.

let covered with wax. λέγων[2] is Hebraistic (לאמר). There is no point in stressing ἔστιν[3] (against W).

64. "Tongue" after "opened" is somewhat loose[1] but the sense is plain. ἐλάλει is probably inceptive, "began to speak."

65. The "fear" is simply due to contact with the supernatural; Z thinks of dread at having rejected the name "John" (!). ῥήματα[1] is best taken as "things" (so usually, against W). περιοικεῖν here only. διαλαλεῖν only in 6:11. ὀρεινός as in v. 39.

66. For the (highly Hebraistic) first clause cf 1 Sam 21:12. καὶ γάρ,[1] "in addition to the signs at John's birth, the child himself showed the tokens of divine protection."

(57–66) From L, cf the temporal πιμπλάναι in v. 57, ἔλεος in v. 58, ἐγένετο with finite verb in v. 59, οὐχὶ ἀλλά in v. 61, and εὐλογεῖν in v. 64. And on συγγενής, συγγένεια cf v. 36. The section otherwise presents no special critical problem and the reference to "the hill country of Judea" (v. 65) doubtless points to L's source for the story (W, JW). Lk evidently has revised v. 62*b* (note τὸ τί and the optative) and his hand is seen also in παραχρῆμα (v. 64) and ἐγένετο ἐπί (v. 65). But the use of ῥῆμα in v. 65 is hardly "Lukan."

67–80. The Benedictus.

Lk does not say that this hymn was uttered at the time of John's circumcision, and still less that it represents the contents of the blessing in v. 64. Again cf P, K for a list of the Old Testament parallels.

67. "Prophesied[1]" is used in a much wider sense than mere prediction.

68. Cf Ps 41:13, etc, Ps 111:9. After "blessed" scl "be,"

[2] Om D minn af sys. [3] C al have εσται.

v. 64. The closing words of v. 63 are transferred to the end of this verse in sys, connecting with v. 65. D a b read, "his tongue was loosed, and they were astonished, and his mouth was opened, and he spake, glorifying God, and great fear came upon all" (!). [1] 1 minn sys have ελυθη ο δεσμος του γλωσσα (sys dropping "his mouth was opened").

v. 65. [1] παντα before it is omitted by ℵ* L al; Ta sys omit παντα τα ρηματα entirely (misunderstood?).

v. 66. [1] The difficult γαρ is omitted in Ko, but is supported by BℵWC*LD minn lat. D latt sys omit ην.

v. 67. [1] The MSS have great trouble with its augment.

not "is." The concept of redemption is much the same as in the Magnificat, but with greater emphasis on the ceremonial worship. λύτρωσις in 2:38, Hbr 9:12 only.

69. Cf Ps 132:17 and (especially) the 15th petition of the *Sh'mone ʿEsre*, "Cause the Branch of David thy servant to shoot forth, and exalt his horn through thy salvation." The "horn" symbolizes victorious onslaught; the figure is that of fighting animals and has nothing to do with the horns of the altar as a place of refuge.

70. Cf on v. 55*a*. ἀπ' αἰῶνος (Acts 3:21; 15:18 only) means "of old" (so usually); Hz renders "continually since the beginning of the world," but this reads too much into the phrase.

71. Cf Ps 106:10. "Salvation" is most easily construed in apposition to "horn" in v. 69.

72. Cf Micah 7:20, Ex 2:24. For the infinitives cf on μνησθῆναι in v. 54. The "fathers" receive "mercy" when the Messianic kingdom is established; they appear to be thought of as alive and waiting.

73. Cf Jer 11:5. ὅρκον has been attracted out of the genitive by the following ὅν.

74–75. Zacharias' ideal for the future is quietistic and JW, K call attention to its modesty. Palestine will be devoted to the pure observance of the Law, free from the interference and defiling influence of Gentiles.[1] "All our days[2]" need not of itself look forward to immortality (JW, K), but cf on v. 72. ὁσιότης in Eph 4:24 only.

76. Cf on v. 17. προπορεύσθαι in Acts 7:40 only. To Lk the "Lord" was presumably Christ.

77. The remission of sins in John's baptism (cf on 3:3) was proof to the people that the final salvation was approaching.

v. 68. W latt read του λαου.

v. 69. Sd has του before παιδος (om BℵWLD 565 minn).

v. 70. Ws has των before απ (om BℵWL Ferr al).

vv. 74–75. [1] ημων after εχθρων is omitted by BℵWL 1 Ferr al af. [2] The dative of BWL 565 lat (exc a) (so WH, Ws, Z) is less likely to be a correction than the accusative (Ti, WHm, Sd). Ko adds της ζωης.

v. 76. BℵW sa bo (WH, Ws) read ενωπιον; the other authorities have προ προσωπου.

v. 77. ημων for αυτων (CA al) is a moralizing change; W has αυτου.

78. The construction of "because . . . mercy" is vague, but it is simplest with "go before" in v. 76 (W, P); cf critical note. "Bowels of mercy" = "merciful heart," *ἐν οἷς* = "because of which." The "dawn" of the Messianic age comes from "on high" (= "the zenith"), in contrast to earthly dawn which first appears on the eastern horizon (W). Z (cf K) renders "will look upon us, . . . dawn from on high," but no reader would so understand it. K thinks the "Dawn" is the Messiah.

79. Cf Isa 9:1. "The light of the dawn will show men how to walk" (= "keep the Law").

80. The life of the Baptist is summarized so briefly as to give the impression that even his childhood was spent in the wilderness (so usually). But this may not be intentional. The "spirit" here is of course John's. *ἀνάδειξις* here only.

(67–79) From L, cf λύτρωσις in v. 68, μισεῖν in v. 71, ἔλεος and μνησθῆναι in v. 72, ἑτοιμάζειν in v. 76, σπλάγχνον and ἔλεος in v. 78. Moreover, ἐπισκέπτεσθαι in the sense of "favor" (vv. 68, 78) is found elsewhere in Lk only in 7:16 (L) and Acts 15:14; in the other (3) occurrences in Acts the meaning is different. "Lukan" terms are τοῦ with the infinitive (vv. 74, 77, 79), λαός (vv. 68, 77), and ἐνώπιον (vv. 75 f), but the latter two words probably stood in L also.

Cf on vv. 46–55. In the Benedictus only vv. 76 f give the hymn any explicit reference to the Baptist, but these verses can be removed without harming the continuity; in fact, after this removal διὰ σπλάγχνα loses its ambiguity. Hence JW, Ls regard vv. 76 f as a later addition; Ls thinks that these verses may come from the circle of the Baptist's followers, JW that they represent a somewhat Christianized view of John. But even without vv. 76 f the hymn refers too definitely to some concrete fact to be a mere general expression of Messianic hope.

W, JW think that v. 70 is likewise a later addition, but this is not evident. Ls notes that v. 75 could not have been written after A. D. 70.

(80) This verse continues v. 66 naturally and was doubtless the original conclusion of vv. 57–66. The last clause is perhaps Lk's, to prepare for 3:2.

v. 78. B ℵ*W sa bo sy (WH, Ws, Sdm) read επισκεψεται; L has επεσκεψαιτατ (*sic*). Otherwise επεσκεψατο (as in v. 68).

CHAPTER II

1–7. The birth of Christ.

The historical facts relative to the census described in this section may be briefly stated. The evidence of Tertullian (*adv. Marc.* iv, 19) for the name "Sentius Saturninus" instead of "Quirinius" in v. 2 may be accepted without hesitation, despite the unvarying testimony of the manuscripts. Tertullian could have found the name only in his copy of the Gospel, for his faith in Biblical inspiration was such as to forbid his questioning a fact related in the Bible, no matter what the external evidence might be. Moreover, his historical knowledge is notoriously inaccurate; that he would have made special research into the administrative history of Syria is out of the question. Nor is there any reason to suppose that any of the copyists of Lk would have been much better informed than Tertullian; the evidence of Josephus (*Antt* XVIII, i, 1) and (perhaps) aid from oral tradition would render the change of "Saturninus" into "Quirinius" easily comprehensible, but the reverse change would have occurred only to a scribe with an intimate knowledge of Syrian history, together with precise information as to the date of Christ's birth. And such scribes did not exist.

With "Saturninus" the meaning of the much disputed πρώτη[1] becomes clear; contrast Acts 5:37.

Herod's difficulties with Rome when Saturninus was legate are familiar (*Antt* XVI, ix [271–299]). He offended Augustus so gravely that the latter "treated him as a servant" and allowed Palestine to fall into grave disorder, "now that no one had power to govern." Josephus passes lightly over this period and the means by which Herod obtained an (only partial) restoration to favor. But he mentions, incidentally (XVII, ii, 4 [42]), that one of the events of this period was a requirement that "all the people of the Jews" should swear allegiance to Cæsar

vv. 1–2. [1] The addition of the article (Sd) was easier than its omission (B ℵ* sa DΘ minn). ℵ* (Ti) has εγενετο πρωτη; D, εγενετο απογραφη πρωτη.

and to Herod. Records were kept of those who took the oath; those who refused it (the Pharisees) were punished by a fine. I. e., there is definite evidence for an intrusion of Roman power into Palestine at the time of Sentius Saturninus, an intrusion that took no account of Herod's privileges as *rex socius*. And there is definite evidence, also, for some sort of a census, even if this were only a "census of loyalty."

1. Lk's assertion that the census in Palestine was part of a world-wide enumeration cannot be corroborated. If it is incorrect, *οἰκουμένη*[1] may be an exaggeration or a misunderstanding of an original *γῆ* (= Palestine). *δόγμα* represents a Latin *placitum* or *decretum*.

2. Cf above.

3–4. At the time of a Roman census, it was customary to issue proclamations requiring all travelers to return to their homes; for an example of such a proclamation cf *Greek Papyri in the Brit. Mus.*, iii, p. 125. The object of this rule is self-evident, for schedules of property were drawn up where the tax was to be collected. Z thinks that this rule explains Joseph's journey; although he had moved to Nazareth his landed property was still in Bethlehem. This is of course possible but it is venturesome and is not a natural interpretation of Lk, who seems to say that Joseph went to the city of David because he was descended from David. The implication is that all Israelites were to go to their ancestral homes[1] (so usually). And the fact is quite possible. If the census were only a "census of loyalty," the records could have been kept anywhere; it would be quite like Herod's skill in governing Jews to disguise the foreign nature of the command by an appeal to tribal patriotism. Nor would the lack of accurate genealogies produce any difficulty; there was probably no Jew that did not claim descent from some worthy of the past, and there was no reason to scrutinize such claims too closely. If the census were appointed near the

[1] syp has "all the people of his rule."

vv. 3–4. [1] εαυτου (B^{c}WLDΞ) is certainly right against ιδιαν (C al Ko). ℵ* has the correction εαυτων. For πολιν D reads πατριδα, perhaps to harmonize with v. 39; C* sys have χωραν.

time of a great feast, when pilgrimages to Jerusalem were in order, such a method of enrolment would cause little inconvenience. It should be remembered, moreover, that Lk was perfectly familiar with the procedure of the ordinary Roman census, so that his description of a variation from this procedure deserves particular respect.

For the use of *πατριά*[2] cf Acts 3:25. It is not clear that any special distinction is intended between *πατριά* and *οἶκος* (cf Num 1:2, etc).

5. Lk does not say that Mary went with Joseph to be enrolled[1] also. But inasmuch as she travelled with him, no matter for what purpose, the reading "who was betrothed to him" is impossible.[2] By both Jewish and Greek custom (as Lk knew perfectly well) a betrothed woman lived with her parents; her removal from their care to her future husband's was the essence of marriage. Hence read "Mary his wife." For *μνηστεύειν*[3] (if read) cf on 1:27. *ἔγκυος* here only.

6. The narrative does not relate how long they were at Bethlehem before the birth of Christ took place.

7. In the only other New Testament occurrence of *κατάλυμα*[1] (22:11 = Mk 14:14) the word means "chamber," and there is no reason to translate it differently here. Whether this room was in an inn or a private house is not told and is quite immaterial. *σπαργανοῦν* in v. 12 only.

(1–7) From L, cf ἐγένετο with finite verb in vv. 1, 6 (followed by ἐν τῷ in v. 6), and the temporal use of πιμπλάναι in v. 6. The only other Lukan occurrences of ἀναχλίνειν (v. 7) are in 12:36 (L) and 13:29 (Q, = Mt 8:11); in 9:14 Lk avoids this verb when he meets it in Mk (6:39). The only "Lukan" phrases are δὲ καί (v. 4), σύν (v. 5), and the dative in v. 7.

Ls notes that v. 4's repetition of 1:26 f may indicate a separate

[2] Om sys, which reads "they were of the house."

v. 5. [1] Said, however, in sysc. [2] The text is confused. a b c ff$_2$ read uxore sua; sys has "he and Mary his wife went up." "Espoused," without "wife," is found in BℵWC*L sa bo D 1 minn af r f syp. This reading is adopted by Ti, WH, Ws, but the tendencies of the scribes would be to introduce this form. "Espoused wife" (Sd, with C^{c} ΔA al latt vg) is a conflation. [3] The MSS vary as to the reduplication of the perfect.

v. 7. W omits πρωτοτοκον. [1] No equivalent in sys.

source, but this repetition was necessary for the sense. And an influence of Ps 78 : 70 f (Ls) is not apparent.

For the voluminous literature on the census, cf especially K.

8–20. The angels and the shepherds.

8. That the Nativity occurred at night is now told for the first time. *ἀγραυλοῦντες* (here only), "being in the open air." *τῆς νυκτός* is perhaps easiest with *φυλακάς*, "the night watches" (W, Hz, Z, K), but it may be a temporal genitive, "at night." Discussions as to the time of year implied are not profitable.

9. The angel is not named. For the use of *ἐφιστάναι* cf 24 : 4, Acts 12 : 7; 23 : 11; the verb does not connote "suddenly.[1]" The "glory of the Lord[2]" accompanies the angelic manifestation as in Ezk 1, etc (cf also Acts 12 : 7). *περιλάμπειν*[3] in Acts 26 : 13 only.

10. "To all the people" is of course "to all Israel"; contrast v. 1. Not even Lk's Gentile readers could easily have understood the phrase to mean "to all people.[1]"

11. "That" (not "because") is here the best translation of *ὅτι*. In the context "Saviour" is "Deliverer of Israel." *Χριστὸς Κύριος*[1] is puzzling as there is no article[2] but the article is similarly lacking in Lam 4 : 20 (LXX) and may be supplied in English ("the Lord Messiah"); the construction is presumably an Aramaicism (P, Ls, Z). "An anointed Lord" is also possible (WH, W print *χριστος* without capitalizing it) but is unnatural. Was the original perhaps "the Lord's Anointed"?

12. The[1] "sign" is to authenticate the Messianic proclamation, not to identify the child. In little Bethlehem a new-born babe could easily be found by inquiry (W), and so there was

v. 8. επι την ποιμνην appears to have been thought poor grammar; it is altered variously.

v. 9. [1] But DA al insert ιδου. [2] θεου in ℵ*Ξ af c vg; δοξα alone in D b ff$_2$ l. [3] ℵ* has επελαμψεν.

v. 10. [1] sy has "all the world."

v. 11. [1] W sys have κυριος χριστος. [2] Inserted only in Sd's δ398 (Athos).

v. 12. Ti (Z) omits και κειμενον with ℵ*D minn; και alone is omitted by ΔA al pl a. [1] WH (non mg), Ws omit το, with B sa Ξ sys. D inserts εστω; sys has "lo, I give you a sign."

no need to specify "manger[2]" more closely (against JW, Ls; cf also on v. 16).

13. The "heavenly[1] host" as a designation for the angels is a set Old Testament phrase, used here without the slightest reference to war (against P). *αἰνούντων*[2] is *ad sens.*

14. A choice between the readings[1] *εὐδοκία*, "good will to men," and *εὐδοκίας*, "to men of good will," is extremely difficult, but the balance of probabilities tends in favor of the nominative. The external testimony is very evenly divided, but the earliest evidence of all[2] is for *εὐδοκία*. And the nominative is in better accord with Jewish eschatology, as in *Ps. Sol.* 8:39, *ἡμῖν καὶ τοῖς τέκνοις ἡμῶν ἡ εὐδοκία εἰς τὸν αἰῶνα*; cf also *Test. Levi* 18:13 and Enoch 1:8 (Greek). "Peace on earth" and "God's grace reigning among men" are the attributes of the Kingdom, in which God is glorified. K has an interesting Aramaic reconstruction.

"Of good will" appears to be a dogmatic correction, which wished to remind the readers that "peace" is only for the men that have won God's favor. If the genitive is read, these men would seem to be the Jews, but in this case the article would be needed. No argument can be founded on the strophic arrangement, as either two or three[3] strophes can be read.

15. The imperfect *ἐλάλουν* prepares for the aorist *ἦλθαν* in v. 16. In v. 17 *ῥῆμα* probably means "word," but here[1] the sense is apparently "thing" (against W).

16. *ἀνεῦραν*[1] (Acts 21:4 only), "they found out," by

[2] 157 K al insert the article.

v. 13. [1] B* sa bo D syp have ουρανου. [2] αιτουντων (D) is a blunder.

v. 14. [1] The genitive in B*א*W sa D 28 A lat Iren (lat); otherwise the nominative (WHm, Sdm). [2] Ta sys. Origen varies. [3] Ta sy even read και in place of the second εν (which lat [non vg] omit; bo has και εν).

v. 15. Before οι ποιμενες (BאWL sa bo 565 1 minn lat [exc q] sy) Sd inserts και οι ανθρωποι (ΔDA al); this addition is eminently in L's style (εγενετο και) and could easily seem superfluous. Sd (non mg) also prefers ειπον (LDAΞal) to ελαλουν (BאW sa 565 latt Ta). And he includes in his margin the insertion of λεγοντες [1] (א sa bo) or και ειπον (latt syp) before διελθωμεν, with the omission of ειπον (ελαλουν) in ב. [1] Om sys (also in v. 17); sys has "angel" for "Lord."

v. 16. Ξ changes σπευσαντες into πιστευσαντες. sys places "Joseph" before "Mary." [1] Simple verb in א° WLD al.

search; the indications given by the angel (v. 12) required supplementary inquiry.

17. If *διεγνώρισαν*[1] is read, the compound is found here only.

18. The close connection with v. 17 indicates that a group of persons had collected around the new-born child (note "unto them"); this is easier than to suppose Lk means that the shepherds told their experiences afterwards (against W, P).

19. "But" may mean that after the Annunciation Mary could feel no wonder at a Messianic prediction (W, P, Z), but cf on v. 33. *συνβάλλουσα*, "comparing so as to arrive at a meaning," "pondering.[1]" W renders "comparing the words of the shepherds with the Annunciation message."

20. The shepherds exult like the angels (vv. 13 f). "They had heard" can refer only to the angelic announcement (W, Z); they rejoiced over the Messianic promise, which had been confirmed by what they saw.

(8–20) From L; cf δόξα in vv. 9, 14 and ἐγένετο ὡς (with finite verb) in v. 15. But traces of Lukan revision are rather numerous; cf φυλάσσειν (v. 8), ἐφιστάναι (v. 9), εὐαγγελίζεσθαι (v. 10), εἶναι with dative and (perhaps) λαός (v. 11), σύν (v. 13), διέρχεσθαι (but not ῥῆμα) (v. 15), ῥῆμα (vv. 17, 19). v. 20, in particular, seems to be entirely Lukan, note ὑποστρέφειν, δοξάζειν τὸν θεόν and the attracted οἷς. This verse, moreover, is all in the style of one of Lk's "doxological" conclusions and seems to be something of an afterthought. But Lk would not have created the difficulty in v. 11.

Ls notes that vv. 13 f can be detached from their context, like the Magnificat and the Benedictus. v. 19 is undoubtedly meant to point to what Lk believed to be the source of the story (against Ls).

Critical discussion of this perfect story is idle. It may be noted, however, that if there is any relation between it and the story of the presence of shepherds at the birth of Mithras, the Christian version is probably the older. Mithracism was highly syncretistic and in the Mithric cycle the shepherds are an extraneous element, for they appear before the creation of man.

v. 17. latt sys omit ιδοντες; sa DΘ 1 al latt sys omit τουτου. [1] The simple verb is preferable (BNWLD al Ξ). lat (exc af), sa bo mistranslate "knew."

v. 19. [1] sys adds "in her mind."

21. The Circumcision.

Cf on 1 : 59–63. The interest here lies entirely in the name-giving and the fact of circumcision is simply taken for granted[1] (against Hz, P, Z, who discover an insistence on Christ's birth "under the Law"). The second *καί* is redundant.[2]

(21) Note the temporal πιμπλάναι and the Semitic καί. JW argues that the narrative implies that Christ was not circumcised (!). The τοῦ with the infinitive is "Lukan."

22–39. The Presentation.

22. Cf Lev 12, especially v. 4, "until the days of her purifying be accomplished." But here in place of "her" practically all the Greek codices read "their" and the meaning is obscure. The pronoun can refer only to Mary and Joseph, the subject of the sentence (so usually), but it is difficult to see how Lk could have conceived Joseph to be concerned in the purification (Lk must have known the passage in Leviticus perfectly well). W, JW, Ls think that Lk may have been influenced by Hellenistic ideas that thought a sin-offering needful after the birth of a child; but the existence of these ideas is dubious and their relevance to Lk's mind even more dubious. P argues that Mary's uncleanness had contaminated Joseph as well. But this is arbitrary.

Probably "their" is textually wrong. D minn read "his," while lat (exc q), sys, sa^b have forms that may be read as either "his" or "her." "His" must have arisen from thinking the purifications concerned the *child* (cf v. 27), and is a blunder due to an ignorant scribe (against Z, who thinks it may be original). If the original reading was "her," then "their" may be explained as an early conflation of "her" and "his." "Her" (*αὐτῆς*) is actually read by 76, but this codex is late (*sæc* xi) and the form is probably a correction based on the Old Testament.

v. 21. παιδιον for αυτον (33 D al minn Ko) is a correction: Γ has αυτο το παιδιον. [1] sys, however, reads "the child was circumcised." [2] D Ferr al latt syp omit.

v. 22. Ws omits του (with B* only).

23. "As it is written" must certainly be taken with "they brought him up," etc, (against W, P); cf v. 27. As it stands, the statement is certainly erroneous, for there was no obligatory provision that the ceremony of redemption should take place in the Temple. But the use of the Temple for this rite by those living near Jerusalem must have been common; if Lk is describing such a custom, his language is sufficiently exact. Mary's presence at the sacrifice for her purification was likewise only a matter of special devotion, but combination of the redemption and purification ceremonies by Jerusalemites was probably a normal practice.

The ritual of redemption at this period is not known in detail, but it must have included presenting the child to the priest, paying the set fee of five shekels (Num 18:16), and receiving the child back again. Cf SB.

μήτρα in Rom 4:19 only.

24. Cf Lev 12:8. Joseph and Mary were evidently poor, but the narrative calls no special attention to the fact (against JW). *ζεῦγος* in 14:19 only. *τρυγών* only here.

25. Cf 1:6. *εὐλαβής* only in Acts. Expectation of "the consolation of Israel" was almost universal, but Symeon's hope was extraordinarily strong, for it was nourished by inspiration. *παράκλησις* goes back eventually to Isa 40:1. On the change from *Ἱεροσόλυμα* (v. 22) to *Ἱερουσαλήμ* see critical note.

26. *πρὶν ἢ ἄν*[1] is bad Greek and either *ἤ* or *ἄν* is redundant. The only other New Testament instance of a finite verb after *πρίν* is in Acts 25:16.

27. For "in the Spirit" cf 1:17; the phrase here does not denote that Symeon was in ecstasy (contrast 4:1). The narrative seems to imply that he met Mary and Joseph at the Temple entrance. Only the presentation, not Mary's purification, is of interest to the narrator. *ἐν* with the aorist[1] infinitive is un-Attic.

v. 25. Sd has the order ην ανθρωπος (against Bא minn latt). ℵ*ΠΓ al have ευσεβης for ευλαβης.

v. 26. [1] So Ti, WH (bracketing η), Ws, with ℵ°Ψ 33 L 213 R. Sd omits αν, with DNA minn lat. W Ferr 157 al omit η. ℵ* af sy have εως αν. ιδειν is found in Ferr NKΠ minn. But the poorest Greek has the presumption of originality.

v. 27. [1] WA 69 al have the present.

28. *καί* is redundant and *αὐτός* has little or no accent; to translate "he also" (W, Z, cf P) involves supplying in v. 27 the needless detail "and they were carrying the child in their arms." *ἀγκάλη* here only.

29. The present "thou dismissest" is used of the certainty of near death; Symeon is evidently thought of as an aged man. (It may be noted that the "lettest thou" of English versions is an *indicative*[1]). The long service is brought to a peaceful close in certainty of salvation (W).

30. "Salvation" is not quite = "Messiah," but the sense is obvious.

31. Cf especially Ps 98:2. JW thinks that Lk took "before the face" as telic, "to benefit," but its proper sense is "in the sight of." The Messiah's work will be witnessed by the entire world.

32. "The Gentiles[1] receive light, Israel receives glory." The prediction is based primarily on the Old Testament (especially Isa 49:6), but it is also very common in the later Jewish writings (Enoch 48:4; 105:1, Sib III, 195, 582 f, Ps. Sol. 17:34 f, etc: cf especially the Testaments). This has naturally nothing to do with "Pauline universalism" (against Hz). *φῶς* and *δόξαν* may be in apposition to *σωτήριον* in v. 30, or may be predicate accusatives after *ἡτοίμασας* in v. 31.

33. Lk doubtless felt that this explicit prediction of the Messiah's illumination of the Gentiles was a new feature in the prophecies of the Nativity. Hence the surprise of Joseph[1] and Mary would be explained (W, P, Z). But cf critical notes. Note *ἦν* in place of *ἦσαν*.

34–35. Symeon's further prediction was addressed to Mary alone, as Joseph would not live to witness its fulfilment. His language is based on Isa 8:14 f (cf Lk 20:18, Rom 9:32 f,

v. 28. Sd adds αυτου after αγκαλας (against B✕WLΠ minn latt).
v. 29. [1] But latt have the imperative.
v. 30. sys has "mercy."
v. 32. [1] For εθνων b Ir read oculorum; D omits.
v. 33. [1] Ιωσηφ for πατηρ αυτου was of course inevitable (Ta Ψ 33 D al Ko latt vg syp); 157 has both. Cf vv. 41, 43, 48. Ti repeats αυτου after μητηρ (✕*L al Ko).

1 Pet 2:8). Salvation can come only when the spiritual condition of Israel is made manifest. This will be accomplished by Christ's message; unrighteous Israelites will reject it and so reveal their nature.[1] And the revelation will produce the rejection and death of Christ; thus causing Mary[2] intense suffering. "Many" is perhaps used to indicate that even this winnowing will not be entirely complete (W, Z). W takes "sign" as "sign of impending judgment," but this is unnecessary.

The words "and the rising" predict the other aspect of Christ's work; "many in Israel who seem insignificant will be revealed as saints." JW prefers to take "falling" and "rising" as referring to the same men; "many will fall but their lapse will be only temporary." But this does not correspond with the conceptions of the earliest church, which expected a conversion of the Jews but hardly (e. g.) a conversion of the individuals concerned in the Passion. And this interpretation leaves the prediction incomplete, as there is then no reference to the righteous in Israel. But, in any case, the figure is somewhat loose. Cf critical note.

πτῶσις in Mt 7:27 only. *ῥομφαία* (not classical) only in Rev (6 times).

36–37. The accumulation of the characteristics of Anna[1] causes an anacolouthon, and the sentence is resumed in v. 38 (this is easier than supposing Lk intentionally left *ἦν*[2] with no complement). It is not clear whether the narrative intends to give her age as 84[3] years or over 100[4]; in view of Judith 16:23 the latter is not at all impossible. Anna, like Judith, was faithful to the memory of her husband and showed her mourning in continual fasting (Judith 8:6; 16:22). That she "departed not from the Temple" is of course popular hyperbole. *παρθενία* here only.[5]

38. The sense seems to be that Anna was present (*ἐπιστᾶσα*)

vv. 34–35. [1] Cf διαλογισμοι πονηροι in ℵ*. [2] After σου WHm, Sd (in brackets) insert δε (om BWΨL 579 bo Ξ lat [exc a] sysj).

vv. 36–37. [1] προφητις is made -της in 33 LΘ 1 Ferr 157 K al pl. [2] Om D b sys. sy insert a copula before προβεβεκυια. [3] ℵ has "74." [4] The unusual εως ετων is changed into ως ετων in ℵcW al Ko. Sd D latt sys omit εως. [5] sys has the ascetic reading, "seven days only was she with a husband after her virginity."

when Symeon uttered his prediction, and that she uttered thanksgiving at its conclusion. Afterwards (note the imperfect *ἐλάλει*) she described the event to her acquaintances on various occasions (so usually). "Redemption of Jerusalem[1]" is practically the same as "consolation of Israel" (v. 25). *ἀνθωμολογεῖν* here only.

39. The return[1] to Galilee was immediate; in fact, Lk writes as if Mary and Joseph only paused in Jerusalem on the way from Bethlehem.

(22–38) From L; cf the temporal πιμπλάναι in v. 22, ἐν τῷ with the aorist infinitive in v. 27, καὶ αὐτός in vv. 28, 37, εὐλογεῖν in vv. 28, 34, ἑτοιμάζειν in v. 30, δόξα in v. 32, δέησις in v. 37, λύτρωσις in v. 38. And θαυμάζειν ἐπί is found elsewhere in Lk only in 4:22 (L), 9:43 (L), 20:26 (from Mk 12:17, the only other non-Lukan instance), Acts 3:12. To be noted also is the change from Ἱεροσόλυμα in v. 22 to Ἱερουσαλήμ in v. 25; apparently Lk has Græcicized the noun at its first occurrence and then left it undisturbed in its Hebrew form. It may be noted that of the 26 occurrences of Ἱερουσαλήμ in Lk, 18 (at least) are in L; and of the 39 occurrences of the form in Acts, 23 are in the first 12 chapters. On the other hand, in Acts Lk uses Ἱεροσόλυμα 25 times but only 5 of these are in the first 12 chapters.

"Lukan" terms in this section are rather scanty. τοῦ with the infinitive is found in v. 24, 27, διέρχεσθαι and διαλογισμός in v. 35, and ἐπιστᾶσα in v. 38. The instances of ῥῆμα in v. 29, λαός in vv. 31 f, and ἀνήρ in v. 36 are scarcely to be reckoned "Lukan."

In vv. 22–24 JW, Ls (cf K) think that the interpretation of the redemption rite as a presentation ceremony is an error of Lk's. But cf exegetical note; the phrasing is loose, but the conception appears to be accurate. Ls argues that the Nunc Dimittis is a later addition. But this involves (a) cancelling v. 26, (b) transposing v. 33 to follow v. 35, (c) cancelling the reference to Mary in v. 34, (d) cancelling v. 35*a*. Such a process is too complicated. But that the words "and rising" in v. 34 are an addition of L's (Ls) or Lk's (JW) is more possible. Hz thinks that v. 35*a* is a "Pauline" (!) reference to the "scandal of the cross." The detailed description of Anna in vv. 36 f is hard to explain apart from some historical foundation; it is not enough to say that

v. 38. [1] 348 a r correct into Ισραηλ.

v. 39. The choice between παντα (Ti, WH, Ws) and απαντα (Sd non mg) is unimportant. Ti omits τα (with ℵL al pl). Sd brackets την before πολιν (om Ti, WH, Ws, with BℵWD* 1 al). At the end D a insert Mt 2:23. [1] Sd reads υπεστρεψαν in place of επεστρεψαν (Bℵ*WΞ).

Lk (or L) wished the testimony of a prophetess as well as that of a prophet (against Hz, Ls). And it is perverse to say that Lk exalts a Hellenistic ideal of virginity (against JW); cf exegetical note (and K). W thinks that v. 38 indicates the eventual source of the section.

Apparently v. 33 points to an origin for this section in a circle where the Annunciation and Nativity stories were not yet known, for no Jew would think that the "light to lighten the Gentiles" added anything to the functions included in "Messiah" (cf exegetical note). Still, it is conceivable that this expression of wonder and lack of comprehension in the presence of the supernatural is only a stylistic mannerism (Hz). But if Lk had written this verse, he would hardly have said "his father."

(39) ὡς and τά before a preposition are "Lukan." W thinks that the whole verse may be due to Lk.

40–52. The boy Jesus in the Temple.

40. Cf 1 : 80; here with "wisdom" [1] in place of "spirit," [2] as "God's favor" follows.

41. The three annual pilgrimages prescribed in Ex 23 : 14–17, etc, had generally been reduced to one, even in Palestine. *τῇ ἑορτῇ* is a temporal dative.[1]

42. The mention of the age simply fixes the time of the following event. Lk does not say that Jesus now went up to Jerusalem for the first time (JW, Ls, Z). By vv. 41, 43 "they" does not include Christ.

43. "Completing the days" presumably means "after spending the eight prescribed days" (W, Hz, Z, K). A Jewish boy of twelve had probably attained puberty and could be allowed a fair measure of independence. Lk means to imply that Jesus remained behind because of the attraction of the Temple.

44–45. *συνοδία* (here only), "caravan." The loss of the boy was discovered when a halt was made at nightfall. *ἀναζητεῖν* in v. 45, Acts 11 : 25 only.

46–47. The three days are probably to be reckoned from the

v. 40. [1] Dative with Bℵ°WΨ 33 L 157 (WH, Ws). [2] Supplied after εκραταιουτο in Ta Ko al.

v. 41. "Joseph and Mary" replace "his parents" in latt; sys has "his kinsfolk"; Ta has no subject. [1] D latt insert εν.

v. 43. "Joseph and his mother" is elaborately attested here (CΨNA al pl Ko latt syph), but is of course a correction. sys as in v. 41.

v. 45. Ws prefers the simple ζητουντες (ℵ*Ψ al Ko).

departure from Jerusalem, the second being consumed in the journey back to the city (so usually). For a description of the method of rabbinical instruction cf *GJV*, ii, 384–386, SB. The rabbis taught separately (against P). But there were many of them in the Temple, each surrounded by his pupils; Lk's implication is that Christ had been going from teacher to teacher. The masters occupied raised seats, while their scholars sat on the ground (cf Acts 22:3). The method of teaching was highly catechetical, the instructor propounding questions to his pupils (note "his answers"), who in turn were encouraged to ask all manner of counter-questions.

48. Note the vivid present *ζητοῦμεν*.[1]

49. *τί ὅτι = τί γέγονεν ὅτι* (Jn 14:22). "Search was needless, ye should have known where to find me"; in such a reply *ἐν τοῖς κτλ* can mean only "in my[1] Father's house." "Father" is certainly used in a more personal sense than "Father of all Israelites," and, in addition, it is altogether probable that Lk meant "my Father" to be understood as a rebuke of "thy father" in v. 48 (against Hz, Z).

50. Apparently, "they did not understand the unique sense in which Christ used 'Father,'" but the expression may be simply conventional.

51. This departure from His "parents'" wishes remained unique. Cf v. 19.

52. This verse is formed on 1 Sam 2:26. Here *χάρις* means "favor" (contrast v. 40).

(40–52) From L; cf κατὰ τὸ ἔθος in v. 42, ἐγένετο with finite verb in v. 46, and καὶ αὐτοί in v. 50. And on συγγενεύς (v. 44) cf 1:36. ὑποστρέφειν (vv. 43, 45) and perhaps ῥῆμα (vv. 50 f) are "Lukan."

No discussion is needed of the perfect simplicity of the story and its

v. 47. sys reads "all they that heard him were amazed and marvelled."

v. 48. [1] So WH, Ws, with B* sa bo 69; otherwise the imperfect. But the latter might have been conformed to v. 49. The subject of the verb varies greatly; Ta has "I and thy father"; syc, "we"; af, propinqui tui et ego; C minn add και οι συγγενεις to the common reading (in various positions).

v. 49. [1] W omits μου.

v. 51. Ti, WH, Ws read παντα τα ρηματα (Ws adds ταυτα); Sd has τα ρηματα απαντα.

v. 52. Ti, Ws have εν τη σοφια (ℵL sa bo); WH, τη σοφια (BW 579); Sd, σοφια (CDA al Ko).

contrast with the tales in the apocryphal gospels (or even such historic reminiscences as that in Josephus, *Vit.* 2). Its general accuracy may be affirmed without hesitation, for later tradition would never have created an account of Christ learning from the scribes. To argue that v. 44 is impossible is hypercritical (against JW). But that vv. 48 f have been heightened slightly is conceivable; Ls suggests that originally "parents" stood in place of "mother." This is possible, but it is difficult to see why Ls then writes "no historic basis is necessary" (cf JW, who regards an historic element as "possible").

v. 51*b* is undoubtedly meant to point to the eventual source and may be an addition of Lk's (Ls). Ls thinks that Lk added v. 52 also, to connect this story with the Gospel proper.

CHAPTER III

1–2*a*. The time of the Baptist.

1. No reader could ever have understood Lk's elaborate synchronism as relating to anything but the contents of vv. 2*b* ff (against Ls, who thinks of the date of the Passion).[1]

Augustus died on August 19th, A. D. 14. Hence, according to Roman reckoning, the 15th year of Tiberius began on August 19th, A. D. 28. But there is evidence that points to other methods of computation. Clement of Alexandria (*Strom.* I, 21 [144]) states that according to some calculations Tiberius reigned 22 years, according to others 26 years, 6 months, 19 days. Tertullian (*Marc*, I, 15) writes that "the Lord was revealed" in the *12th* year of Tiberius, and the same date (although for the Crucifixion) is given in a 6th century Syriac work called "The Treasure Cave" (C. Bezold, *Die Schatzhöhle*, p. 61). These variations may rest partly on computing the first fraction of a ruler's reign as a full year (a method for which there is some precedent), partly on computing Tiberius' reign from his co-regency over the provinces with Augustus (ca. Jan. 1, A. D. 12). That these methods were never used in official documents or inscriptions is hardly relevant; Lk gives the date according to some system familiar to his readers or (more probably) according to some system used by an inform-

v. 1. [1] As a new section begins here, $\aleph^c\Psi$KH al correct by omitting δε.

ant (W). It is altogether likely that in Judea the "years" of Tiberius were reckoned popularly from his first accession to power over Judea. For details cf (especially) Z, who notes Lk's use of the general term *ἡγομονεύοντος*, instead of the more technical *ἀρχῆς*[2] or *βασιλείας*.[3] But the origin of Tertullian's "twelfth year" makes an interesting problem.

Pontius Pilate was procurator[4] of Judea from 26–36 A. D.

The "Herod" was Antipas (a name not used in the New Testament and only rarely by Josephus), son of Herod I and Malthace. His tetrarchy included Perea. Philip was his half-brother only, being born of Herod I and a certain Cleopatra (this Philip is not to be confused with the Philip of Mk 6:17). He died in 34 A. D. The Itureans (*Ἰτουραία*[5] is perhaps an adjective) were properly a tribe of half-nomad Arabs (the "Jetur" of Gen 25:15), occupying the Anti-Lebanon mountains (exhaustive details in *GJV*, i, App. 1). "Trachon"[6] is a generic term (*τράχων* = "rocky ground," "lava bed"), but the particular trachon meant is the Lejah, lying some 35 miles east of the Sea of Galilee. It is a well protected and fairly fertile plateau, raised about 30 feet above the surrounding plain, with a total area of ca. 370 square miles. It is inhabited chiefly by Nabatæan Arabs. The boundaries of both Iturea and Trachonitis are uncertain and were probably vaguely defined, but Lk's composite title for this country is not known elsewhere ("Gaulonitis" seems to have been its usual name; cf *Antt* XVII, xviii, 1 [189]).

Abila occupied the site of the modern *Sūk*, 15 miles northwest of Damascus, on the *Wādi Baradā* (the "Abanah" of 2 K 5:12), so that Abilene continued Iturea to the northeast. As it was part of Palestine under Agrippa I, and also part of the domains of Agrippa II, Lk is justified in mentioning it here (Z). But, quite possibly, the name "tetrarch" led him to add a fourth name to Pilate, Antipas, and Philip (W, Hz).

Josephus speaks of Abilene in *BJ* II, xi, 5 (215); xii, 8 (247) as "the kingdom of Lysanias," in *Antt* XVIII, vi, 10 (237); XX,

[2] So sysc. [3] So syp. [4] Whence the correction επιτροπευοντος in D. [5] W has the blunder Ιουδαιας; some Ko MSS Ιδουμαιας. [6] The curious Τετραχωνιτιδος is found in ℵ° 69 al (due to τετραρχουντος?).

vii, 1 (138) as "the tetrarchy of Lysanias," and in *Antt* XIX, v, 1 (275) as "Abila of Lysanias." He gives no information as to its administration from 34 B. C. to 37 A. D., but the only Lysanias previously mentioned is a ruler who was put to death by Mark Antony in 36–34 B. C. (cf *GJV*, i, 713 f for details). Consequently, scholars have not unnaturally assumed an error on Lk's part, due to a careless use of Josephus (Hz) or to popular terminology which both Lk and Josephus followed (Wl). That such popular terminology existed is made very probable by Josephus' five-fold use of the name (as above), but, nevertheless, there is probably no error in Lk. The Lysanias mentioned by Josephus had a much larger domain than Abilene and his capital was at Chalcis, not Abila. And an inscription found near Abila (*Corp. Insc. Græc.*, no. 4521), which is not earlier than A. D. 14, gives as its author "Nymphæus, a freedman of Lysanias." That this Nymphaeus was freed some fifty years earlier is of course conceivable, but it is unlikely that his gratitude would have led him to record the fact so long after, while he ignored the existing ruler of Abila. Hence the Lysanias of the inscription was in all probability the ruler ca. 14 A. D.; he would then be the ruler of Josephus' later references and of Lk. And this conclusion is corroborated by another inscription published in the *Revue Biblique*, 1912, pp. 533 ff; cf Lg.

τετραρχεῖν is not known in earlier Greek.

2*a*. The use of ἀρχιερέως[1] with the names of two men is curious. The official high priest at the opening of the Baptist's ministry was (Joseph) Caiaphas, who held office ca. 18–36 A. D. Annas (*Ḥanan*), his father-in-law, had held the office ca 6–15 A. D. (Z argues for 4 B. C.–15 A. D.), but he continued to exercise important authority (Acts 4 : 6, cf Jn 18 : 13–24), probably as an unofficial "power behind the throne."

2*b*–**6.** The appearance of the Baptist.

2*b*. The narrative proper begins with a (probably conscious) imitation of Jer 1 : 1 and a resumption of the account of 1 : 80.

3. God's call to prophetic activity summoned John from the

v. 2. [1] Ferr al lat (exc af) pluralize; sy has "high priesthood."

wilderness, which he had inhabited since boyhood, that he might work among men in the Jordan valley.[1] Primarily his task was to preach repentance. But not merely in general terms; concrete moral instruction to his converts was an essential part of his work (vv. 10–14). On acceptance of the call to repentance, the converts were baptized (certainly by immersion). And this baptism, by virtue of John's peculiar endowments, was efficacious to the remission of sins; the translation, "baptism symbolizing repentance, which *repentance* brought remission of sins" (cf P for a modified form of this), is the outcome of theological reflection from an alien viewpoint. Ritual washings for the removal of defilement (with no very clear line between "moral" and "ritual") were a commonplace to every Jew; John's baptism would be interpreted simply as a specially exalted case of such a washing. For Lk's conception cf Acts 19:1–7; John's baptism was deficient in that it did not convey the Spirit or directly prepare for receiving it.

4–6. This authority to remit sin by baptism was proof of a very extraordinary and exceptional vocation. This drastic cleansing of the people prepared for nothing less than the coming of the Messiah; it had such great importance that it had been directly predicted by Isaiah (40:3–5). In the quotation Lk (of course) understood *κύριος* of Christ, and took the impediments in the way as the sins which John removed. And he almost certainly would have understood v. 6 in a universalistic sense. *βουνός* in 23:30 only (again in a LXX quotation).

(*2b*–6) Cf Mk 1:2–4, Mt 3:1–3.

The Lk–Mt contacts are:—In v. 2 the account begins with the description of the Baptist, not with the quotation from Isaiah. In v. 3 (Mt v. 5) πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου (Lk has the accusative). In v. 4 the genitive Ἡσαίου τοῦ προφήτου (used differently).

The second of these contacts points decisively (W, Hk, Ls) to a non-

v. 3. [1] WH omit την before περιχ., with BWΨLA al. The addition was easy.

v. 4. D's υμων for αυτου is obvious moralizing, unrelated to sy's conformation to Isa (against Z).

v. 5. Sd reads ευθειαν instead of the plural of BDΞ a c vg. But the singular is a conformation to Isa.

v. 6. sysc continue the quotation, but omit (why?) τ. σωτ. τ. θ.

Markan source; this would have been the preface to the Q section in vv. 7–9 (which must have had an introduction of some sort). And, as Mk's wording is too close to Lk–Mt to be regarded as an independent version, the simplest supposition is that he also used Q (W). The quotation from Malachi (3 : 1) in Mk v. 2, which reappears in exactly the same (non-LXX) form in Lk 7 : 27 = Mt 11 : 10, is probably a Markan addition to Q. Then Lk and Mt have omitted it, partly because it was not in Q, partly because it was not in Isaiah. (2*b*) ῥῆμα and γίνεσθαι ἐπί are classed as "Lukan," but here they are from Jeremiah. Q began with the mention of John, perhaps with Mt's historic present (W), perhaps with Lk's LXX phraseology. "The son of Zacharias" is from Lk, to connect with ch 1. "In the wilderness" was essential in Q. (3) Mt's order is due to Mk, and so Lk probably represents Q; he seems to have copied Q exactly, for every word is paralleled in Mt except καὶ ἦλθεν (Mt has παραγίνεται). (4) Mt's ὁ ῥηθεὶς διά belongs to his own style (1 : 22, 2 : 15, 17, 23, etc), while Lk's ἐν βίβλῳ is "Lukan" (20 : 42, Acts 1 : 20, 7 : 42, elsewhere in the New Testament only Mk 12 : 26). So Mk's simple ἐν Ἡσαΐᾳ may be the original form. The Lk–Mt contact of the genitives seems to be accidental. (5–6) Lk has expanded the quotation for the sake of the universalistic last clause (Hz).

Mk vv. 5–6 are omitted, partly because not in Q, partly as of little interest to Lk's readers.

7–9. The coming judgment.

7. ἔλεγεν, "he was accustomed to say." "Therefore,[1]" "in virtue of his rigid commission." The advent of the Messiah meant the advent of judgment, and for this judgment the people were not ready. It is quite untrue that all Jews thought of this judgment as for Gentiles only (against P), but John's invective proves that such an idea had a fairly firm hold on the popular mind. Cf Amos and his treatment of the "Day of the Lord" (especially Amos 5 : 18, 20); the Baptist must have had Amos in mind. That "offspring of vipers" should trust in their ancestry was preposterous.[2]

8. τῆς μετανοίας, "the repentance professed as a preliminary to baptism." God must, to be sure, have recipients for His promises and these recipients must be children of Abraham. But to have such recipients, God was not obliged to give salva-

v. 7. [1] Misunderstood and made δε in D Ferr al sy. [2] ενωπιον for υπ in D latt (sysc omit υπ αυτου) treats John as the witness of the "self baptism," as in Jewish practice.

tion to even a single Jew: His miraculous power could make up abundantly for any lack.

9. Judgment was immediately[1] at hand; the axe was lying by the root of the tree ready for use; the woodman was about to take it up and begin work. No "tree" (i. e., not even "Abraham's seed") would escape by favor.[2]

(7–9) Cf Mt 3 : 7–10.

The divergence between Lk and Mt is most readily explained if Q began in some such way as εἶπεν τοῖς ἐρχομένοις ἐπὶ τὸ βάπτισμα. The Sadducees (Mt) were the last persons in the world to pay attention to the revivalist, while the Pharisees were only one degree less impossible; as a matter of fact, neither class had much regard for the Baptist (Mk 11 : 27–33). Mt, however, naturally thought that such a denunciation must be meant for them. In Lk the compound verb and the infinitive are editorial, as is probably the careful ἔλεγεν (Hk). ὄχλος is a Q word (W, Hk), but Mt is most easily explained if nothing stood here in Q (Ls); Lk has simply introduced the most obvious noun. Ls suspects "offspring of vipers" as a later addition, but it is needed for the sense. (8) The plural, "fruits," is easier and hence probably secondary (W, Hk). If ὅτι is read, it is also editorial. ἄρξησθε is poorer Greek than δόξητε and so original (W); Lk dislikes ἄρχεσθαι. (9) Lk has added καὶ. Ls suspects Christian influence, but Jewish literary parallels are innumerable. And this interest of Q's in the Baptist's teaching is less "Christian" than Mk's subordination of everything to Christ (Hk).

10–14. The duties of penitents.

10. "Therefore," "since such thorough reformation is demanded."

11. John speaks to men of the poorest class. The giving is to be heedless, in accord with the apocalyptic attitude of the speaker. The chiton is named as the cheapest and most common article of clothing.

12. The change to the aorist seems to have little special point (against Z). *καί*, "even this degraded class." These

v. 8. WHm, Ws have the order αξ. καρπ. (against Mt, and harder) with B. εν εαυτοις may be from Mt (om latt sysc; om εν D). Sd inserts [οτι] after εαυτοις with 33 L sa bo minn sycp, but this seems a correction.

v. 9. [1] ηδη was misread τδε by sy. [2] WH (cf Z) bracket καλον (om a ff_2 vg), but omission of part of ΚΑΛΟΝΚΑΡΠΟΝ was easy (Ws).

v. 10. sa D b q syc gloss with ινα σωθωμεν (cf. vv. 12, 14).

publicans were of course Jews; Messianic preaching was essentially nationalistic preaching. Gentiles might be admitted to the Kingdom after its coming, but the preparation for its coming was a matter for Jews only.

13. The amount of each person's taxes was fixed by law and was of course perfectly well known to the collectors, but the latter were notoriously successful in imposing on the ignorance or fears of individuals. The use of *πράσσειν* is quite classical. *μηδέν* is its direct object.

14. "The country about the Jordan" (v. 3) included Perea, which was policed by the soldiers of Antipas. They were Jews, at least in part, and some Jews may even have been found in the Roman garrisons of Judea. But these active agents of the oppressors (Antipas was hated little less than the Romans) were regarded as renegades, persons even more contemptible than the publicans (note the *καὶ ὑμεῖς*[1]). The precise distinction between *διασείειν* and *συκοφαντεῖν*[2] is obscure; perhaps "extort by violence," "extort by fraud." P particularizes the second verb as "extort by false accusation." This would, in fact, have been a common device (charges of insurrection, conspiracy, etc), but this translation is difficult in 19:8. *διασείειν* here only. *συκοφαντεῖν* only in 19:8.

(10–14) From L; cf ὁμοίως in v. 11 and παρά, "beyond," in v. 13. Note also the interest in poverty. Lk has added καί in v. 12, but the technical use of πράσσειν in v. 13 need not be "Lukan."

There is every reason to suppose that details of the Baptist's teaching were preserved in Palestine and, at all events, the present section contains the kind of instruction he must have given. The peculiar Greek expressions are necessitated by the subject matter and in no way tell against the authenticity (against Wl). Ls argues that the soldiers of v. 14 are Romans, indicating a desire on Lk's part to defer to the government. But this is arbitrary.

These verses make an awkward break in the impassioned speech of the Baptist (W, Wl), but there was no other place for them.

15–17. The coming Messiah.

v. 14. Z reads επερωτησαν (CD latt); the impf seems conformed to v. 10 (where W has the aorist). αυτοις with BC*33LD 1 al Ξ, against Ti's προς αυτους (ℵW Ko). [1] D omits. [2] Ti reads μηδενα before both (ℵ*H minn sy).

15. As John proclaimed authoritatively the nearness of the Kingdom, and as he employed a rite conferring absolution, he might be thought to be the Messiah.

16. His reply, made with the utmost publicity, left no doubt as to his character. The Messiah, when he comes, will do more than merely remit sins. He will establish the final order of things, "immersing" the righteous in Holy[1] Spirit and sending the wicked into fire. Cf Joel 2:28 f, Amos 7:4. Lk himself could not have thought this prediction fulfilled in the portion of the Spirit given in connection with Christian baptism; Christians received only a first pledge, and the full endowment would not come until the last day (cf Rom 8:23, etc). P takes both "baptisms" as referring to the Christian sacrament and interprets the "fire" as purifying. But this prediction would have been meaningless to the Baptist's audience and "fire" must have the same sense as in vv. 9, 17. "You" naturally includes men of different characters, especially as it embraces all Israel.

17. This separation of the righteous and wicked is the Messianic judgment. It was about to begin; the Messiah's winnowing shovel was already in his hand (cf v. 9). With this shovel ("fan" has a false connotation) the mixed wheat and chaff were tossed into the wind and so separated, and then the same shovel was used to garner the grain. *διακαθαίρειν* here only. *πτύον*, *ἅλων* and *ἄχυρον* only in Mt's parallel.

(15–17) Cf Mk 1:7 f, Mt 3:11 f.

Lk v. 16 is much more like Mt v. 11 than Mk vv. 7 f; all three Synoptists here depend on Q. (15) A transition verse to accomplish the return to Q, with a content easily suggested by what follows. Its resemblance to Jn (especially 1:20; 3:28) has often been noted; this may arise from a common interest in controversies between followers of the Baptist and Christians. Lk avoids emphasizing the Baptist's independence. (16) The first five words continue the transition; in Q there was no break in John's speech (cf Mt). ἱκανός is from Mk (or from Q, cf 7:6). Mk has changed the position of "I . . . with water" to

v. 16. [1] Z approves the omission of αγιω in Clem Tert Aug (WHm); all MSS read the word. sys inverts "fire" and "holy spirit."

v. 17. Sd inserts [μεν] before στιον (D Ferr Λ al EH). A few minn have it also in Mt, but the word in either Gospel was easily added. ℵ* has κατασβεσει for ασβεστω.

give greater prominence to Christ; cf his aorist ἐβάπτισα, which is viewed from the time of Christianity (W, JW, Hk). "Unto repentance" in Mt seems meant to depreciate John's baptism, which (in reality) *followed* repentance (W); cf Mt's omission of "unto remission of sins" (Hz). Whether ὀπίσω μου has been omitted by Lk or added by Mk (= Mt) cannot be determined. Mt's τὰ ὑποδήματα βαστάσαι may be original (W, Hk), for Mk reads like an exaggerated paraphrase (which Lk has copied). Mk's order βαπτίσει ὑμᾶς again lays the emphasis on Christ. ἐν is textually uncertain in all three Gospels. (17) The infinitives (if read) are Lukan, and Lk's position for the second αὐτοῦ seems reflected. διακαθαίρειν is better Greek than διακαθαρίζειν.

In v. 16 Wl, JW, Hk, Ls all think that "Holy Spirit" is an addition to Q. The Baptist's words are perhaps smoother without this phrase and Mk may have introduced it, but the double "spirit and fire" makes a good preparation for the double prediction in v. 17. In any case, as even Wl notes, the Baptist's speech is thoroughly in agreement with the Messianism of the period and shows no traces of Christian influence.

18–20. The Baptist's fate.

18. "Preached the good tidings" is here a poor translation of *εὐηγγελίζετο*. The Baptist's proclamation of the nearness of the Kingdom was of course "good news," but his emphasis was laid chiefly on the terrors of the preliminary judgment.[1] Lk uses the verb in the Christian sense of "preaching the Gospel" (including warnings and directions as to conduct).

19. Josephus (*Antt* XVIII, v, 4 [136]) likewise describes this remarriage of Herodias as abhorrent to Jewish sentiment. Herodias was a granddaughter of Herod I, through his wife Mariamne I and their son Aristobulus. Her first husband (called Philip[1] in Mk 6:17 = Mt 14:3, not so styled by Josephus) was the son of Herod by Mariamne II.

20. Lk concludes the story of the Baptist before beginning with the Ministry. The use of *προστιθέναι* here is not Semitic (against Wl). *κατακλείειν* in Acts 26:10 only.

(18–20) There are no indications of L's vocabulary and ἕτερος, εὐαγγελίζεσθαι, λαός (v. 18) and προστιθέναι (v. 20) are "Lukan."

v. 18. [1] D has παραινων for παρακαλων.

v. 19. [1] Supplied here by CWA al.

v. 20. και before κατεκλεισεν is omitted by Bℵ* sa bo DΞ af b (Ti, WH; Sd brackets). It may have fallen out before KAT (Ws), but the evidence for the omission is excellent.

The whole little section is probably a free composition of Lk's; note the hyperbolic "all" in v. 19.

21–22. The baptism of Christ.

These two verses really form a preface to the main body of the Gospel, by relating the Messianic call.

21. Lk certainly could not have meant to say that all the people, including Christ, were baptized simultaneously. Hence the *ἐν* before the aorist infinitive must be translated "after" (Hz, Z). P harmonizes with Mk–Mt by rendering, "after all the people were baptized, then Jesus was baptized," but this is arbitrary. Nothing is said of the time or place of Christ's vision; a reader unfamiliar with the other Gospels might deduce that it occurred later than His baptism. But cf 4 : 1 and critical notes. Lk does not say that the vision was vouchsafed in answer to Christ's prayer. *ἀνεῳχθῆναι* was a permissible form in late Greek; only D corrects.

22. The text of the words addressed to Christ by the Voice is uncertain. The vast bulk of testimony gives a reading that agrees exactly with Mk, but an alternative form, *υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε* ("Thou art my Son; to-day have I begotten thee"; Ps 2 : 7), is found in D a b c d ff$_2$ l r, in a chain of Latin witnesses extending to and including Augustine (*De Cons. Ev.* ii, 14) and in various Greek sources (Justin, *Trypho* 88, 103, Clement, *Pæd.* i, 6 [25], Methodius, *Symp.* VIII, ix, 4, and the Ebionite Gospel in Epiphanius, *Hær.* 30 : 13). This is an interesting array of testimony. On the other hand is to be set the fact that the wording of the Psalm might have influenced the transmission of Lk's text as much as Mk's parallel did. Moreover, Lk is here based wholly on Mk (cf critical note); that he would have "lowered" Mk's Christology is most unlikely. Lk does use Ps 2 : 7 of Christ in Acts 13 : 33, but there it is applied to Christ's post-resurrection exaltation to Lordship. So Lk is probably to be read as in Mk; cf especially Lg.

σὺ εἶ ὁ υἱός μου, ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα is a combination of Ps 2 : 7 with Isa 42 : 1, the reference to the Spirit in the latter verse being here supplied by the Spirit's actual

descent. "Thou art Messiah; I am pleased with thee, I choose thee and anoint thee with the Spirit," is a tolerable paraphrase of the whole (so usually). The Spirit descended to bestow[1] the gifts needed for the Messianic work. For "Beloved" as a Messianic title cf especially Ascens. Isa.

The form taken by the Spirit would have conveyed nothing if the dove had not been already a recognized symbol. But as yet this has little verification from other sources; cf the material in SB (i, pp. 123–5).

(21–22) Cf Mk 1:9–11, Mt 3:13–17.

The Lk–Mt contacts are:—In v. 21 Ἰησοῦ(ς) (but Lk and Mt make a fresh beginning here, for entirely different reasons), the participles βαπτισθέντος (-είς), and the use of ἀνεῳχθῆναι (-ῆσαν) for Mk's inelegant σχιζομένους. In v. 22 ἐπ' (Mk's εἰς is ungraceful,—and cf Isa 42:1). The only common omission is Ναζαρέτ from Mk v. 9. No non-Markan source is indicated. W, to be sure, argues for one that would include Mt vv. 14 f, but his arguments would be a better proof for an addition by Mt.

The insertion of vv. 18–20 has necessitated rewriting Mk vv. 9–10, with resulting difficulties. Note again the hyperbolic "all." Wl finds in Lk's brief account a sign that the baptism of Christ was causing theological difficulty, but Lk does not hesitate to write βαπτισθέντος, which he could easily have omitted. Mk's geographical details are dropped. καὶ προσευχομένου was a natural addition, in Lk's style (cf 5:16; 6:12; 9:18, 28, all insertions into Mk), for which no special motive need be sought (Hz, Ls, K think of Christian baptismal customs). Hz (cf Wl, JW) claims that the omission of Mk's "saw" and the addition of "in bodily form" are meant to heighten the miracle by making it visible to all; this is possible but not certain (W, Ls). The infinitives here and in v. 22 are Lukan. But βαπτισθῆναι would be the only instance of *Lk's* use of an aorist infinitive after ἐν and L influence may be suspected (cf ἐγένετο ἐν τῷ with a finite verb). λαός is the only "Lukan" term. (22) ἅγιον and σωματικῷ εἴδει were easy additions. The addition of γενέσθαι relieves Mk's pendant nominative φωνή.

The problem of the "western" reading in v. 22 is not settled by dismissing it from the text. It evidently had a wide circulation, and it must have had a very early origin to have held its ground so long. It may even represent the original (pre-Markan) form of the words, transmitted by oral or non-canonical written tradition. To Jewish ears

v. 22. [1] D has εις for επι.

it would have the same force as the canonical version, expressing the same idea in somewhat more explicit terms. The theological difficulty caused by this reading (cf P, Lg) is quite needless; Messiahship (= "sonship," here) was an office of Christ's humanity and was by no means necessarily involved in the Incarnation.

23–38. The genealogy.

The first five words make a very clumsy combination[1] that links awkwardly to v. 22, the sense seeming to be, "and he, Jesus, when he began his ministry, was . . ." "About thirty" is vague and may mean anything (say) from "28" to "32." That Christ's genealogy is traced through Joseph has probably no bearing on 1:34 f; cf critical note there. But Lk has added "as was supposed[2]" to explain matters to his Gentile readers.

The names that follow "Joseph" are all unknown until "Zerubbabel" and "Shealtiel" are reached, and again until in v. 31 "Nathan" occurs (2 Sam 5:14). From this point the lists in the Old Testament are followed, but in v. 36 the interposition of "Cainan" between "Shelah" and "Arphaxad" is due to the LXX (Gen 10:24; 11:12, and A of 1 Chron 1:18). The list from "Jesus" to "Adam" inclusive contains 77 (11 × 7) names and is subdivided into 21 (3 × 7) from "Jesus" to "Zerubbabel," 21 from "Shealtiel" to "Nathan," 14 (2 × 7) from "David" to "Isaac," and 21 from "Abraham" to "Adam"; Abraham, David and Zerubbabel marking the great turning points of Israel's history.

No one would naturally think of connecting "of God" with anything except "Adam"; the interpretation (of W) that makes a "gigantic parenthesis" (P) of all the names from Joseph to Adam is palpably artificial. "Of God" is added in the same form as the other genitives; God was not, to be sure, Adam's father in the same sense but the meaning is sufficiently clear.

v. 23. [1] There is much experimenting in the MSS. Ta af f sysp omit αρχομενος (so Wl); 700 Clem substitute ερχομενος; Γ omits ωσει, some minn omit ην or ο Ιησους, D Ko a place αρχομενος after τριακοντα (against BκW$_{33}$L sa bo 1 minn X it [exc a] vg), etc. [2] The order υιος ως ενομιζετο is that of BκWΨL 1 minn a, against Ko.

24–38. W omits the genealogy and D has Mt's (with some variants). In v. 33 practically all the MSS begin with του Αμιναδαβ του Αδμειν, but WH follows B in omitting του Αμιναδαβ (א* sa sys substitute του Αδαμ for it, which WHm

(23–38) The awkwardness of the first clause of v. 23 shows that Lk was using a source; L is the simplest supposition and καὶ αὐτός ἦν . . . ἀρχόμενος is three-fold "characteristically L." The information as to Christ's age was probably contained in this source, and the "bad orthography" (Hz) was as likely in a Greek-speaking Jew as in a Gentile.

As to the value of this genealogy nothing certain can be said. But the present list could scarcely have been created for Christian apologetic purposes, for such a creation would have followed the Old Testament data from Shealtiel to David (as in Mt). In all probability, Joseph would have regarded this as his actual genealogy, and it is doubtless as reliable as the average list of the day. Lg has an elaborate treatment.

Both Lk and Mt have given lists that are dominated by numerical systems. Mt, in order to adhere to his system, has demonstrably omitted names, and Lk has no doubt done the same. These omitted names would naturally be chosen from the latest ancestors (least affected by the glamour of antiquity), when the exigencies of the number systems permitted. If a reconciliation of the two genealogies is to be attempted, omissions of this sort, coupled with the occasional use of some special systems of reckoning paternity, may give the key. In contrasting the two, Lk's non-regal line is preferable to the more ambitious table in Mt.

If Mt's genealogy had not closed with Abraham, no one would have thought of Lk's "universalism" in closing with Adam (against P, JW). And a reference to the Pauline "Second Adam" (Hz, Z, K) is equally fanciful.

CHAPTER IV

1–13. The Temptation.

1. The connection with 3 : 22 is close; "having received the Spirit, Christ experienced its guidance." It now appears for the first time that the scene of 3 : 21–22 was the Jordan bank. "Returned" places the "wilderness" near the road from the Jordan to Nazareth (v. 16), outside of Galilee (v. 14). This indicates the western slope of the Jordan valley (*Ghōr*), a con-

reads for του Αδμειν). The omission of "Aminadab" does not destroy the number sequence, if "Jesus" is included, but no reason for adding this name appears, while confusion of the combination ΤΟΥΓΑΜΙΝΑΔΑΒΤΟΥΓΑΔΜΕΙΝΤΟΥΓΑΡΝΕΙ would have been very easy. For the (almost endless) variations in the spelling the textual works must be consulted.

siderable part of which is uninhabitable. On "in the Spirit" [1] cf. 2 : 27; here an ecstatic condition is certainly implied (JW, Z). The phrase is ungraceful immediately before "in the wilderness."

2. "During forty days" is most naturally taken with "led," not "tempted," particularly as Deut 8 : 2 ("thy God hath led thee these forty years in the wilderness . . . to prove thee") must have been in Lk's mind (Deut 8 : 3 is quoted in v. 4, below). The temptations went on during the whole period, but hunger was first felt at its close; Z (very naturally) thinks of a decrease in the spiritual exaltation then. Only three temptations are related, but these seem thought to form the climax.

3. Hunger prepared for the diabolic suggestion. "If" is hardly meant to express doubt, for Christ's Messiahship was only too well known to the demons. "The Messiah necessarily has miraculous endowments; why not use them?"

4. The reply is from Deut 8 : 3, quoted exactly according to the LXX. God so preserves life in the ordinary course of nature that lack of bread has no serious significance; cf 12 : 23 f. Hence an attempt at such a miracle would be an indictment of God's providence.

5. "Led up" is quite general and a reader would naturally supply "into the air," not "upon a mountain" (as in Mt). *στιγμή* here only; the kingdoms were revealed simultaneously, so as to produce a total effect. Z interprets "for an instant only," but this seems hardly relevant.

6. *αὐτῶν* [1] is loosely used *ad sens.* after *ταυτήν*, but this is no reason to doubt the text (against Wl, JW, Hk?). Satan's rule over the world was a dogma in the apocalyptic of the period, even if not often explicitly stated (Mart. Isa. 2 : 4, "The angel of lawlessness who is the ruler of this world"); it was almost everywhere assumed that the world was evil and would grow steadily worse until the end. So Satan is not conceived

v. 1. [1] b omits.
v. 2. Ferr Λ minn intensify the fasting by reading εφαγεν ουδεν ουδε επιεν.
v. 4. W omits μονω.
v. 6. [1] D 700 have τουτων; syp αυτης; minn omit; sys has "all these kingdoms and their glory."

to make a false boast; it is the truth in his words that made the temptation keen. "Delivered" is used without much thought of an agent, but "by men's sins" would express the idea.

7. For *προσκυνεῖν ἐνώπιον* cf Rev 3:9; 15:4. "All" may refer either to "authority" or "glory," but the former is preferable.

8. The answer is taken from Deut 6:13. Except for the order the wording agrees exactly with A (influenced by this passage?), less closely with B.

9. "Led" continues "led up" in v. 5. "The pinnacle" (here and in Mt's parallel only) must denote some well-known feature in the Temple. Exact identification is impossible, but the southeast corner (the junction of the Royal "porch" with Solomon's) best satisfies the conditions of a dizzy height.[1] The quotation is from Ps 91:11 f, exactly according to the LXX except for the omission of "in thy ways," an omission that may or may not have significance. Most commentators find the temptation to lie in the visibility of the act which, if successful, would compel faith in Christ. But this reads rather too much into the text. It is simpler to regard the suggestion as a test of the reality of the Messianic vocation by demanding a sign.

12. Again the reply is taken from Deut (6:16, exactly according to the LXX). Such tests are absolutely forbidden. W, JW take "Lord" as "Christ," but this seems most unlikely, even as Lk's conception. *ἐκπειράζειν* is "LXX."

13. "Every[1]" refers to v. 2, as well as to vv. 3–12. *ἄχρι καιροῦ*, "for a time"; not necessarily "until a certain time." Cf Acts 13:11. For the time of Satan's renewed attack W, P, K (cf Hz) think of 22:3, Ls of Gethsemane, but Lk does not return explicitly to this indication. And cf 22:28.

(1–13) Cf Mt 4:1–11.

(1) This verse has a partial parallel in Mk 1:12 f, but the Lk–Mt contacts are important here:—Ἰησοῦς, the use of (ἀν)άγειν, the posi-

v. 8. WHm, Ws have the order αυτω ειπεν ο Ιησους with B al pl Ko, but WH bracket ο (om B). WH, Sdm place προσκυνησεις after σου (BNWD al pl).

v. 9. WH bracket αυτω (om LΞ af). [1] Λ has the curious υπο το πτερυγιον.

v. 13. [1] Om sys, reading the plural "temptations."

tion of πνεῦμα (at its second occurrence in Lk), and διαβόλου. So (as might be expected) the following Q narrative had an introduction. Lk has drawn from Mk as well as Q. πλήρης πνεύματος ἁγίου is Lukan (Acts 6 : 3, 5; 7 : 55; 11 : 24), suggested here by Mk's τὸ πνεῦμα αὐτὸν ἐκβάλλει. ἐκβάλλει is harsh and Lk has substituted ὑπέστεψεν ("Lukan"). ἀπὸ τοῦ Ἰορδάνου is also from Lk (3 : 3). Mt's ἀνήχθη (here only in Mt) is doubtless original, for ἤγετο is "Lukan" and more reflected (W, Hk). ἐν τῷ πνεύματι is perhaps more "Christian" than Mt's ὑπὸ τοῦ πνεύματος (W, JW, Hk), although it is not especially Lukan (in Acts it occurs only 19 : 21). The next five words are from Mk, producing the awkward sequence of the two ἐν's. In Mk Christ was tempted throughout the forty days, in Q (apparently) only after hunger; in Lk the two conceptions are confused.

(2) Mt's telic infinitive is probably original, for it gives a "hard" conception, "led by the Spirit *to be* tempted." Mk has softened and Lk has followed Mk. "Ate nothing" is a heightening of Mt's (Q's) "having fasted" (Hz, JW, Hk); the scanty food of the desert was perhaps not excluded in the original account (W, Ls). As Lk has already used "forty days," he makes Q's phrase general (ἐκείναις, Ls, Hk). "Forty nights" may be an addition by Mt (W, Ls), but it hardly changes the sense. W holds that Lk's ἐκείναις is original and that "a fast of forty days" has been produced from "a fast of those days" (Q) and "forty days in the wilderness" (Mk); cf JW. The following genitive absolute is certainly due to Lk. (3) προσελθών is Matthæan. Q seems to have used διάβολος throughout (W, Hk?, against Hz). But Lk's position of ἵνα and his singular λίθῳ ("one loaf enough," although K thinks Lk original) show reflection; Mt is truer to the psychology of the situation, where every stone would suggest a loaf of bread. (4) ὅτι (here and in v. 11 f) is a stylistic improvement. Mt, following a natural tendency, has continued the Old Testament quotation, but the second part is needless and none too clear. Still, no difference of meaning is apparent (against W, Ls).

It is generally held that Lk has interchanged the second and third temptations (P harmonizes by arguing that they were more or less simultaneous), but the opinion rests rather on the more natural impression given by Mt than on any single passage. If any phrase is to be cited, Lk may have thought that the words "thou shalt not tempt" should preclude further temptations (W, JW, Ls, K). Not much can be proved from such arguments as, "the order country—country—city is simpler" (Hz, cf Wl), or "vv. 5–8 are placed in the air *en route* for Jerusalem" (Ls), or "Satan's quotation of the Old Testament is a climax" (Wl, Hk?), or "Lk's third temptation involves *two* Old Testament quotations" (W). As a matter of fact, however, Lk has the true climax, where doubt of the Messianic vocation is insinuated.

(5) As no mountain exists which would offer such a prospect, Hk, Ls argue that Lk has rationalized. But this difficulty would scarcely have occurred to him. His narrative is true to vision psychology (W), and Mt may easily have thought ἀναγαγών too vague. But Mt's παραλαμβάνειν is a Q word (Lk 11:26; 17:34, 35). Here and in vv. 8, 9 (*bis*), 13 Lk has an aorist and Mt an historic present; the aorist is almost certainly original, for there is no certain case of the historic present in Q, while Mt is fond of the construction (78 times). οἰκουμένη is Lukan (8 times in the Gospel and Acts, once in Mt, not in Mk). "In a moment of time" is Lk's gloss; it displaces "and their glory," which appears very awkwardly in v. 6. (6) Lk has expanded Q to make "all" more explicit, and he has given σοι an emphatic position. The second clause also is doubtless editorial (W, HK). (7) The expansion is continued. ἐνώπιον is "Lukan," but Mt may have added πεσών in his version.

(8) Lk's changed order makes "Get thee hence, Satan" impossible, even if it stood in Q. Mt's form of the quotation has the LXX order, putting the accent on κύριον. (9) Mt's παραλαμβάνειν is preferable (cf v. 5), but the Hebrew Ἱερουσαλήμ tells in Lk's favor (W, Hk, against JW). The second αὐτόν in Mt is needless. Lk seems to have added ἐντεῦθεν (Hk). (10) Lk has continued the quotation (cf on v. 4); the "Lukan" τοῦ is here from the LXX. (12) ἔφη is Matthæan, but Mt would not have altered εἴρηται. Lk has a particular distaste for πάλιν. (13) The expansions all show editorial reflection. But it is hard to see why Lk would have omitted the angelic ministration, if (W) it had stood in Q; Mt has probably taken it from Mk.

The perfect naturalness of the narrative is inimitable; exaltation on discovery of the Messianic vocation, retreat into solitude without a thought of care for the body, waning of the ecstacy, and resultant hunger and depression, which gave a fit moment for the intrusion of diabolic suggestion. And the temptations exactly summarize the Ministry. They exhibit the refusal to take thought for self, or to accede to demands for a sign, or to seek popularity through lowering the moral standard. The hypothesis of a secondary origin for these verses seems excluded. It would necessitate an editor who could abstract these principles from the mass of detailed events, recognize them as temptations, reclothe them in the concrete form of this section, give the whole an accurate psychological background, and (by no means least difficult) abstain from explanatory moralizing. Such a task was beyond the powers of any one in the apostolic or post-apostolic age.

The story was probably told by Christ, in conjunction with that of the baptismal experience, in the last part of the Ministry.

14–15. The beginning of the Ministry.

14. After His victory, Christ completed (v. 1) His journey back to Galilee, displaying the power of the Spirit in a form that attracted universal attention immediately. By "power of the Spirit" Lk probably wished to imply that miracles were wrought (Z); for the phrase used without miraculous implications cf Rom 15:13, 19.

15. The teaching activity is introduced in an almost casual manner, and the compressed narrative hurries on to give a concrete illustration. *αὐτῶν*,[1] "the Galileans," *ad sens.*

(14–15) Cf Mk 1:14–15.

Lk returns to Mk for a moment; but for the very brief summary of Christ's preaching in Mk v. 15 Lk wishes to substitute a much fuller narrative (vv. 16–29). vv. 14*b*–15, which simply prepare for this section, are made up of clauses anticipated from Mk (1:28, 39, 22) all of which Lk is about to use again (vv. 37, 44, 32). ὑποστρέφειν in v. 14 is "Lukan."

16–30. The synagogue in Nazareth.

The account of the Ministry proper is opened with a scene that Lk evidently considered programmatic; in it Christ formally proclaims His commission, manifests the power of the Spirit, is rejected by His countrymen, and indicates the extension of the Gospel to the Gentiles. That the scene really belonged to a later period is evidenced by v. 23.

16. The Aramaic form *Ναζαρά*[1] (נצרא) occurs elsewhere only in Mt 4:13. The explanation that Nazareth was Christ's home[2] is superfluous so soon after 2:39, 51, and is probably another indication of a transposition of the place of the section. The plural *σαββατά* in the sense of the singular seems to be due to misunderstanding the transliteration of שַׁבָּתָא, aided by such good Greek forms as *γενέσια* (Mk 6:21). Lk generally uses the singular (in contrast to Mk and Mt), but he alone among New Testament writers has the form *ἡμέρα τοῦ σαββάτου* (13:14, 16; 14:5) or *ἡμέρα τῶν σαββάτων* (Acts 13:14; 16:13). *σάββατον* is metaplasmic, having the dative

v. 15. [1] D a b l omit.

v. 16. [1] So B*א 33 sa Ξ af. Sd prefixes the article (against BאWLD al). [2] Ti, WHm read ανατεθραμμενος (אWLΘ 1 Ferr al ΞF); otherwise the simple verb.

plural in the third declension (v. 31), the other cases in the second.

The officiants at a synagogue service were chosen by the "ruler" (cf on 8:41), and any visitor might receive an invitation to speak (cf Acts 13:15). The exact routine of the service ca. 30 A. D. is uncertain, but the *Shema'*, a lesson from the Law and one from the prophets, an address (or instruction), and a final benediction seem to have been in vogue everywhere (cf *GJV*, ii, pp. 526–544). A regular lectionary for the Law appears to have existed, but nothing is known of one for the prophets; Lk writes as if the Book of Isaiah were prescribed for that particular Sabbath, while the reader was left free to select any passage in it. If, as Lk implies, the reader of the prophets was also the preacher, this would be a comprehensible practice; the preacher might choose his own text from the roll handed him. *ἀνέστη*,[3] "mounted on the platform from which the officiant conducted the service." The reader probably translated the Hebrew into Aramaic.

17. The rolls were kept in a special "ark," and were brought to the platform by the *hazan* or sexton (*ὑπηρέτης*, v. 20). *ἦν γεγραμμένον* is the only periphrastic pluperfect in Lk. *ἀναπτύσσειν* (if read) here only.

18–19. A free citation of Isa 61:1–2*a* (LXX), one clause being omitted and a few words added from 58:6; this combination of passages is probably accidental, but it does not affect the sense. In Lk "anointed" looks back on Christ's baptism, while "Spirit" takes up vv. 1, 14. Lk must have meant "captives" and "bruised" to be taken allegorically and so, doubtless, "blind" also. There is no reason to suppose that Lk meant "year" to be taken of the length of the ministry (against Ls); by "the acceptable year of the Lord" (Lev 25:10) he would naturally have understood "the time of God's proffered salvation." Probably he interpreted this of the period beginning

[3] Placed after Ησαιου in v. 17 by Θ sys.

v. 17. WH, Ws read ανοιξας (BWLA minn Ξ), against αναπτυξας in ℵ Ko (Ti, Sd). But the latter verb may be due to v. 20. D has απτυξας, with no object. The article before τοπον is omitted by Ti (so ℵW 33 L minn Ξ); WH brackets.

with Christ's proclamation and ending with the Parousia. Still, it is just possible (JW) that Lk regarded the passage as a prediction of a still future Kingdom. *αἰχμάλωτος*, *ἀνάβλεψις* and *θραύειν* here only.

20. In the "sermon" (instruction) the preacher sat.[1] *πτύσσειν* here only. *ἀτενίζειν* in 22:56 and ten times in Acts (cf especially Acts 6:15), otherwise only in 2 Cor 3:7, 13.

21. "Began" contrasts the beginning of the address with the preceding lection (W), not with the expectant silence (P), but no stress should be laid on the word. "In your ears" is obscure. The sense may be either "The Scripture which you have heard[1] is fulfilled" (P, Wl, JW, K), or, "My voice, which ye hear, fulfils the Scripture" (W, Hz). In either case, Lk meant his readers to understand "I am the promised Messiah."

22. "Bare him witness" may be rendered "acknowledged their admiration." *χάριτος* is a genitive of quality; the meaning in this context approximates "graceful" (not "gracious"); "fascinating" gives the sense. The changed attitude (against Wl, K) in the final clause is very abruptly and unskilfully introduced with a third "and."[1]

23. Christ's rejoinder ignores the first two clauses of v. 22, giving a harsh connection. For *πάντως*, "assuredly," cf Acts 21:22; 28:4 (not in Mk or Mt). W, Hz find a genuine comparison implied in "parable," by taking "thyself" as = "Nazareth":—"You will say in an allegory, 'Help your own city.'" Most other scholars with greater probability render *παραβολή* by "proverb":—"Establish your claims by direct evidence." The saying was familiar in all parts of the Empire (Jl, K). *εἰς*[1] is "unto," not a substitute for *ἐν*.

24. "And he said" is very awkward here, where there is certainly no suggestion of a pause (against P). And the connection with what follows is likewise not smooth, for vv. 25 f

vv. 18–19. The MSS naturally enlarge this quotation from the context in Isa.
v. 20. [1] Ta, syp read "went and sat."
v. 21. [1] The actual reading in Ta. Ferr al generalize by omitting αυτη.
v. 22. [1] Γ softens by omitting ουχι.
v. 23. [1] Made εν in Ko. A few minn omit γενομενα.

speak of the attitude of the prophets towards the people, not *vice versa* (cf Ls).

25. The almost verbal repetition of the opening words of v. 24 is inelegant. The reference is to 1 K 17. "Three years and six months[1]" is in conflict with 1 K 18:1 ("in the third year"), but the same period is given likewise in Jas 5:17 and so must rest on current tradition. (This tradition was probably created by the apocalyptic period of Dnl 7:25; 12:7, Rev 11:2, etc). "The land" may or may not mean "Palestine."

26. The contrast between Israel and the Gentiles here and in v. 27 need not point anything more than God's freedom, but Lk and his readers would have thought of the rejection of the Jews. Wl thinks that *χήρα* was due to taking ארמיה ("Syrian," "Gentile") for ארמלה ("widow"); the suggestion is interesting but unnecessary (JW, K).

28–29. It is altogether probable that Lk thought this outburst of wrath due to the favorable mention of the Gentiles; cf Acts 22:22 f. Nazareth is built on the slope of a hill, and there are several declivities in the neighborhood that may answer the description in the text. *ὀρφρύς* and *κατακρημνίζειν*[1] here only.

30. Lk undoubtedly meant to relate a miracle. He may also have seen an allegory in this verse (Ls), but he has given no indication of this.

(16–30) Cf Mk 6:1–6*a*, Mt 13:54–58 for a rough parallel.

The loose Semitic style of the section is sufficient proof that it is not Lk's own composition (cf Wl). L is indicated as the source by ἤρξατο in v. 21 and ἀμήν in v. 24. Moreover, of the other two uses of ὥστε telic in Lk, 9:52 is certainly from L and 20:20 probably so. Note the contact between vv. 29 f and Jn 8:59. For θαυμάζειν ἐπί (v. 22) cf on 2:33. In L this section evidently (vv. 16, 23) stood at some later point and has been transferred here by Lk (against W).

(16) Lk would never have written Ναζαρά (contrast chs. 1–2 and Acts 10:38). εἰωθός is doubtless an alteration of L's ἔθος. Lk was doubtless familiar with synagogue ritual, but in an account of his own

v. 24. Sdm adopts υμιν λεγω (A Ko), because of its uniqueness. Θ𝔟 omit υμιν. Ti has εαυτου (א WD).

v. 25. WH, Ws omit οτι; the evidence is complicated and rather pointless.

[1] The unusual preceding επι is omitted in WH non mg with BD minn lat (exc a) sy.

v. 29. C al Ko change the telic ωστε into εις το.

[1] Simple verb in MK al.

he would hardly have taken so much for granted. (18) εὐαγγελίζεσθαι is here from the LXX and so is not "Lukan." (20) The second clause may be a Lukan addition. (22) W, JW think that Lk has introduced the last clause in order to soften the transition to v. 23, taking his material from Mk 6:3. But Mk does not mention Joseph, and without this clause the transition would be incredibly harsh; Lukan manipulation of the first part of the verse is more likely. (23) πάντως is from Lk. JW suggests that the "parable" was uttered by the people in L, and that Lk has softened the irreverence by transferring it to Christ. This would explain the clumsy εἶπεν δέ in the next verse. (24) A reminiscence of Mk 6:4, with the first few words from L. δεκτός is perhaps from v. 19. (25) Lk, on resuming L, recopied Christ's opening words, varying them slightly. In the final clause, ὡς conjunctive and γίνεσθαι ἐπί with accusative are "Lukan." (26) πέμπειν is "Lukan." (28) This verse has such similarity to Acts 13:45 and 19:28 as to suggest Lukan redaction or even composition. (29) ἀναστάντες is "Lukan" and needless. ἄγειν is "Lukan." The author of this verse knew the topography of Nazareth. (30) διέρχεσθαι is "Lukan."

This account is plainly an elaborated version of the event related in Mk 6:1–6, but (apart from v. 24) it shows no trace of dependence on Mk. The motive that Lk construed as hostility to the Jews is really only hostility to the Nazarenes, and the favorable mention of the Gentiles is less pointed than in 7:9, 11:31 f. Nazareth, apparently, was unreceptive to Christianity in L's day, and maltreatment of Christian missionaries there may have something to do with the polemic in this section. vv. 28–30 are obviously allegorical.

As regards the remainder of the section, the sayings in vv. 23–27 are not characteristic enough to give much basis for discussion. The quotation from Isaiah was a Jewish-Christian proof-text, but it may very well have been used by Christ in His public teaching (JW); in reality, it contains only a commission to proclaim the Kingdom, not a claim to Messiahship.

31–37. The synagogue in Capernaum.

The rejection in Nazareth is paralleled by the enthusiasm in Capernaum.

31. "Came down" from the hill country around Nazareth. For the benefit of his readers Lk describes Capernaum.[1] *ἐν τοῖς σάββασιν* may be translated here by either a singular (cf on v. 16) or a plural; the latter[2] seems preferable in view of the rather general language. "Them," "the citizens," *ad sens.*

v. 31. [1] D expands from Mt 4:13. [2] So the Vss.

32. Astonishment was caused by Christ's authoritative certainty (in contrast to the scribal arguments from precedent, etc). The appeal of Christ's words to the conscience (P) is not directly relevant.

33. That the Sabbath teaching occurred in a synagogue did not need explicit mention. On one occasion, a man was present who "had a spirit which was an unclean demon"; *δαιμονίου* is an appositive, not a possessive, genitive[1] (against W). As "demon" to Greek ears need not denote an evil being, "unclean" is added; the combination is found here only, as Lk takes the adjective for granted subsequently. The "uncleanness" is moral and religious, not specifically sexual; in the New Testament a connection between demoniac possession and impurity is never asserted.

Lk's interpretation of certain diseases as possession is not open to question. And that Christ did not question the opinions of the day is equally certain; such sayings as 10:17 f and 11:19 are scarcely to be explained away by "accommodation." There is no New Testament evidence that possession was due to special sin; it is thought of as a simple misfortune (Mk 9:21).

34. Lk regarded demoniac testimony to Christ's nature as highly important, for demons had supernatural knowledge. *ἔα*[1] (here only) belongs to the poetic vocabulary of the Greek tragedies. *τί ἡμῖν καὶ σοί*, "what have we in common?," "for what purpose are we brought together?" The following clause is best taken declaratively, for destruction of the demons was a recognized Messianic work. "Holy One[2] of God" is not known in the Jewish sources as a title for the Messiah, but its non-appearance is probably mere accident; cf *ἁγνὸς ἄναξ*, "Holy Prince" (Sib. iii, 49), "Righteous One" (Enoch 38:2).

The outburst of the insane man was probably incited by the character of Christ's preaching, which dealt with the near advent of the Messianic Kingdom. To attribute it to "an instinc-

v. 33. [1] D latt simplify into πνευμα δαιμονιον ακαθαρτον; Wl thinks δαιμονιον is original and that the usual reading is the result of an alteration and a conflation.

v. 34. [1] Om 33 sa bo D syj af it [exc q] sys. [2] 579 has ο υιος του θεου.

tive recognition of His holiness" (P) is to assume the reality of the possession.

35. The testimony is sharply rebuked. No reason is given, but the Synoptic tradition elsewhere insists that Christ guarded against any premature disclosal of His office. At the exorcism the man fell as if thrown down violently, yet Christ's power was so perfect, that he suffered no harm.[1] "In the midst[2]" means little more than "publicly."

36. Ls takes λόγος as a Hebraism, "event," but Christ's command is probably meant. The subject of "commandeth" may be "this word." ἐξουσία and δύναμις are used here with no distinction (cf 9:1, Rev 17:13).

37. ἦχος here only in the sense of "report"; in 21:35, Acts 2:2, Heb 12:19 it means "noise."

(31–37) Cf Mk 1:21–28; no parallel in Mt.

(31) In Mk another scene in (or near) Capernaum precedes this; hence Lk's κατῆλθεν (almost peculiar to him) for Mk's εἰσπορεύονται. And Lk generalizes Mk's description of a special sabbath. Lk avoids the repetition of "synagogue" (Mk vv. 21, 23). (32) Mk's third mention of the teaching is dropped. Lk omits Mk's reference to the scribes, as their method of teaching was unfamiliar to his readers; Hz compares 1 Cor 2:4, but this is hardly relevant. Mk's phrasing is made more formal. (33) ἐν of demoniac possession is found only in Mk (here and in 5:2) and in both cases Lk has ἔχων; he reserves ἐν πνεύματι for inspiration. "With a loud voice" is anticipated from Mk v. 26, apparently to give greater emphasis to the demon's testimony to Christ. (35) ἐξέρχεσθαι ἀπό is "Lukan." Mk's σπάραξαν, "rend in pieces," is softened, although Lk uses the word in Mk's sense in 9:39. εἰς τὸ μέσον compensates for the transposition of φωνῇ μεγάλῃ. The final clause was obviously indicated. (36) γίνεσθαι ἐπί with accusative is "Lukan." Mk uses θαμβεῖσθαι three times and θάμβος not at all, Lk uses the noun three times and the verb not at all. Mk's three abrupt exclamations have been smoothed into a single question, which lays the whole emphasis on the miracle and disregards the teaching. ἐν ἐξουσίᾳ conforms to v. 32. ἐξέρχονται is more concrete than Mk's ὑπακούουσιν αὐτῷ. (37) Mk's phrasing is made more formal, and his superfluous εὐθὺς πανταχοῦ is dropped. The imperfect is preferable to Mk's aorist and Galilee has been named in v. 31.

38–41. Healings in Capernaum.

v. 35. [1] W omits this last detail. [2] Ko omits το, and it the whole phrase.

38. After "he rose up" W supplies "from the teacher's seat in the synagogue," but the verb is often used without particular significance.[1] Simon is introduced without explanation as a person familiar to Lk's readers, but the addition of "Peter" might have been expected; in Acts "Simon" is always explained. The fever was "great," for a person with light fever would not have been in bed (W). The subject of "besought[2]" is probably "the members of the household" (cf critical note). For the construction *ἐρωτᾶν περί* in this sense cf Jn 16:26; 17:9, 20, and contrast Mt 19:17, Lk 9:45, Jn 18:19.

39. The healing is described as an exorcism. *ἐπάνω*, "at her head," the exorcist's position (JW, K), not "bent over her" (W). "Rebuked" as in v. 35. "Them" refers to the subject of "besought." The augment in *διηκόνει* (as if from *δι-ακονεῖν*) is usual in late Greek.

40. At sunset the Sabbath ended and the "work" of carrying out the sick was lawful. So "when the sun was setting" should mean "during the twilight." The sick are healed by imposition of hands, as in 13:13, Mk 6:5, Acts 6:6, etc. Note the imperfects,[1] "one case after another."

41. Cf vv. 34 f. The demoniacs are distinguished carefully from the sick; cf critical note.

(38–41) Cf Mk 1:29–34, Mt 8:14–17.

There are no Lk–Mt contacts in this section. The common omissions are:—From Mk v. 29 εὐθύς and ἐξελθόντες (superfluous) and the three proper names (needless, but Lk's plurals in vv. 38 f are due to this list of names in Mk). From Mk v. 30 εὐθύς. Mk. v. 33 is a mere graphic detail.

(38) ἀναστάς is "Lukan," and requires ἀπό (not ἐκ) after it. The omission of Mk's list of names results in the ungraceful juxtaposition of the two occurrences of Σίμονος. συνέχειν is "Lukan." μεγάλῳ is more medically exact (W) but may tend also to heighten the miracle (Hz, Ls). ἐρωτᾶν is "Lukan." In Mk the cure is unexpected,

v. 38. [1] syp has "going forth." [2] ℓ has the singular.

v. 40. [1] WHm has the aorist εθεραπευσεν (ℵCA al Ko), but this is conformed to Mk–Mt. But it produced a corresponding aorist (in fewer MSS) for επιτιθεις. Conversely the imperfects created ηγον in W.

v. 41. WH non mg, Ws read εξηρχετο, against the (harder) plural in ℵC 33 Θ 1 Ferr minn X. Ti, Ws, Sdm have κραυγαζοντα (WΔD A al pl Ko); it is much the harder reading.

as power to heal disease could not be deduced from the preceding exorcism; in Lk the cure is construed as an exorcism and so is besought. Lk's conception would not have been that of the better physicians of his day. (39) Lk heightens Christ's remoteness. ἐφιστάναι, παραχρῆμα and ἀναστάς are "Lukan." (40) Lk retains only half of Mk's double note of time, omitting the late form ὀψία, which he never employs. Mk's ἔφερον (changed to the "Lukan" ἤγαγον) is given a subject and the account slightly remodelled in consequence. Mk's κακῶς ἔχοντες (used by Lk in 5:31; 7:2) is replaced by ἀσθενοῦντας, while νόσοις ποικίλαις is anticipated from Mk v. 34. Lk also introduces the normal method of effecting a cure, scarcely with any idea of heightening the miracle (against Hz) and generalizes Mk's "many." (41) ἐξέρχεσθαι ἀπό is "Lukan." The usual outcry of the demons is supplied, worded as in Mk 3:11 (a reminiscence?). ἐπιτιμῶν as in vv. 35, 39 or Mk 3:12. Out of the 11 New Testament occurrences of ἐᾶν, 9 are Lukan. In the final clause Lk fills out the sentence.

In Mk the healings are represented as unfinished, "they brought all, . . . he healed many." To avoid being beset with requests to heal the others, Christ arose before dawn and left the city, declaring that His commission was to *preach* (Mk vv. 35–38). In v. 40, Lk (for comprehensible reasons) has declared that "they brought many, . . . he healed all." In consequence he has been obliged to remodel Mk vv. 35–38 somewhat drastically (see below).

42–44. Departure from Capernaum.

42. The "desert place" appears simply as a stage on the journey to the next city (v. 43) and the reason for mentioning it is left obscure. As all the sick had been healed, the desire of the people was prompted by personal affection and hunger for teaching,—"a wish to monopolize" (P). Note the strong *κατεῖχον* and the carefully discriminated tenses, "kept on seeking until they found and then tried to keep."

43. "Must,"[1] "by God's commission." Cf on 3:18; to Lk "preach the Kingdom" would mean "teach Christianity." The phrase to Aramaic ears might have the sense "tell the good news that the Kingdom is near," but cf critical note. The "Kingdom" [2] is mentioned here for the first time; Lk takes for granted that it had been proclaimed from v. 15 on. *ἀπεστάλην*,[3] "sent from heaven" (W, Hz, P, Ls, K); cf 1:26.

v. 43. [1] WHm, Ws have the order δει με (BWD lat syp [in various positions]). [2] ℵ* has το ευαγγελιον. [3] Sd (non mg) has the perfect (against BℵWLD 1 Ferr minn X); sys omits οτι . . . απεσταλην.

44. εἰς[1] here is "pregnant," "went *into* and preached *in*." "Judea"[2] is "Palestine," as always in Lk apart from 3 : 1 and 5 : 17.

(42–44) Cf Mk 1 : 35–39; no parallel in Mt.

Cf note at end of last section. Lk removes all tokens of haste in Christ's departure, quite possibly because he did not understand their motive in Mk. Mk's inelegant ἐξῆλθεν καὶ ἀπῆλθεν is improved, but Lk's retention of ἔρημον τόπον is a confusing reminiscence of Mk. As in Lk Christ is journeying to the next village, Mk's κακεῖ προσηύχετο is dropped; it reappears at the end of Lk's next Markan section (5 : 16). Simon and his companions are heightened into the "multitudes," who speak for themselves; the wording throughout is made more formal. W, Ls, K note that in Lk no disciples have as yet been called. (43) ἕτερος is "Lukan"; Hz detects a "universalizing" motive in the word (!). Mk's κηρύξω is amplified at length. ἐξῆλθον in Mk meant only "from Capernaum," but the word is ambiguous and Lk read it in the light of apostolic doctrine (cf especially Ls); note the δεῖ. (44) The change of Mk's "all of Galilee" into "Judea" is probably to exalt the dimensions of Christ's work (W, Ls, K). The final clause of Mk v. 39 is taken for granted.

CHAPTER V

1–11. The first disciples.

1. Although 4 : 44 leads the reader to expect another synagogue scene, an account of open air preaching is given instead. The crowd appears as in 4 : 42. Only in Lk is Christ's preaching called "the word of God" (8 : 11, 21; 11 : 28), the technical term for the apostolic message (Acts 4 : 31; 6 : 2, etc). The name "lake[1] of Gennesaret" is found only here in the New Testament, but it is used also by Josephus in *Antt* XVIII, ii, 1 (28) (Γεννησαρῖτις) and *BJ* III, x, 7 (506) (Γεννησάρ); Gennesaret was specifically the name of the fertile plain lying just south of Capernaum (Mk 6 : 53). Lk's topography in this verse is characteristically vague, for it is only from the presence of St. Peter and his companions that the nearness of

v. 44. [1] So in BκWΨ[r] Ferr Q minn (Ti, WH, Ws, Sdm). Otherwise εν with the dative. [2] Γαλιλαιας (Ti, with Ψ[r]DA al pl Ko) is a palpable correction. W has των Ιουδαιων; 1 has αυτων.

v. 1. [1] א* omits λιμνην.

Capernaum can be deduced (and Lk nowhere mentions that Capernaum lay on the lake).

The style is very Hebraistic[2], and the simple *καί*[3] between *ἐπικεῖσθαι* and *ἀκούειν* is ungraceful.

2. The repetition of "standing by the lake" is awkward, especially as the force of the preposition is different.

3. By using the boat[1] Christ avoided the inconvenience implied in v. 1. *ἐπανάγειν*[2] only in v. 4 and Mt 21 : 18.

4. The command was given for the sole purpose of working a miracle. Hz objects that St. Peter had no motive for obeying this command, but vv. 31–41 were enough to teach respect for Christ's injunctions. The plural "let down" (*χαλάσατε*[1]) includes the servants only, for the "partners" of v. 10 were not in this boat (v. 7). *ἄγρα*[2] here and v. 9 only.

5. The work of fishers is best carried on at night. *ἐπιστάτα* is found only in Lk (6 times). It is used exclusively by disciples, while *διδάσκαλε* is used exclusively by non-disciples. *κύριε* is used by either class; *ῥαββεί* does not occur in Lk. *χαλάσω*,[1] "I will give orders to let down."

6. Ls (fancifully) sees here an intentional allegory of St. Peter's success in Gentile work after failing to convert the Jews. *διερήσσετο*[1] is inceptive, "began to tear."

[2] D remodels. [3] Changed to του in CD al Ko.

v. 2. There is a rather notorious textual confusion in this verse. BW minn sa bo af sy read πλοια δυο (WH non mg); DΘ minn latt vg have δυο πλοια; ℵ* has πλοια without δυο. The other authorities (except a) read δυο πλοιαρια. But Ws, Sd print πλοιαρια δυο (so a), arguing that the evidence for this order is convincing, while πλοια is due to vv. 3, 7. Z queries δυο.

Ti, WH have the simple verb επλυναν (–ον), with BℵWC*LD al X, but the sequence of ΑΠ's must have been very confusing, and απεπλυναν (Ws, Sd, with ΔΘAR al) may be right (αποπλυνειν here only). This same confusion may be responsible for the omission of απ in ℵ*, of απ αυτων in R latt vg, and of απ αυτων αποβαντες in af. sys presupposes αναβαντες (similarly in v. 3).

v. 3. Before Σιμωνος Sd inserts the article in brackets (against BℵW LD 157). [1] Ti (ℵD af) has εν τω πλοιω (not in Sd's apparatus). For ολιγον D reads οσον οσον (Wl). [2] Changed only in minn to αναγ.

v. 4. [1] sy even have the plural επαναγαγετε; W has επαναγαγεται. [2] 1 al om εις αγραν.

v. 5. Sd inserts in brackets ο before Σιμων, αυτω after ειπεν, and (with Ws) της before νυκτος (in each case against Bℵ with other testimony). He also (non mg) has the singular το δικτυον (against BℵWD al latt; similarly in v. 6). [1] The pluralization in Ψ'ΚΠ minn sys was easy. D paraphrases Simon's reply and blends it with the next verse.

v. 6. [1] Sd reads διερρηγνυτο (against BℵW 33 L minn); C has διερρητο.

7. They "beckoned," probably because they were too far from the beach to call; the verb here only. *μέτοχος*, "partner," elsewhere only in Heb (5 times). *συλλαμβάνειν*, "to help" (cf Phil 4:3), a meaning found nowhere else[1] among the ten other occurrences of the verb in Lk and Acts. *βυθίζεσθαι* (1 Tim 6:9 only) is inceptive,[2] "began to sink."

8. "Depart from me[1]" need express no more than simple terror at the presence of the supernatural, and it is not to be analyzed too closely (against P). Ls argues that the exclamation could not have been uttered in a boat, but this is overliteral. The combination "Simon Peter[2]" is not found elsewhere in Lk or Acts, and its purpose here is obscure. St. Peter's fright at this miracle is also difficult to explain. No such emotion was caused by the miracles in 4:35, 39 ff, although these were more striking. *προσπίπτειν τοῖς γόνασιν*[3] here only; it is a good Greek use.

9. Cf 4:36. *περιέχειν* in 1 Pet 2:6 only.

10. The proper names are awkwardly placed[1]; this information should have been given in v. 7. Note the periphrastic future. *ζωγρεῖν* in 2 Tim 2:26 only.

11. The plural is abrupt, for Christ had called only St. Peter in v. 10. And, strictly speaking, "they" should include the servants of v. 9, for vv. 9–10*a* form only a single sentence (Ls). But the sense is clear. Older commentators sometimes puzzled over the fate of the fish caught in the miraculous draught.

(1–11) Cf Mk 1:16–20, Mt 4:18–25 for a rough parallel.

From L; cf ἐγένετο ἐν τῷ . . . καὶ αὐτὸς ἦν with participle in v. 1, ἁμαρτωλός in v. 8, and ἀπὸ τοῦ νῦν in v. 10. The proportion of other non-Lukan words is unusually large.

The narrative as a whole is quite independent of the parallel in

v. 7. Ws, Sd (in brackets) have an additional τοις after μετοχοις (CA al Ko). [1] D actually reads βοηθειν here. [2] D inserts παρα τι: cf "almost" in af c r sy.

v. 8. [1] κυριε is omitted in ℵ* af, and is variously placed in latt sy; it could easily have been added. D latt insert παρακαλω. [2] But WD Ferr latt sys omit Πετρος. [3] ποσιν in sa bo D 1 minn latt sy.

v. 9. D restricts the terror to Simon. Before συνελαβον BD 213 Ξ (WH non mg) have ων in place of η; Θ latt have ην.

v. 10. [1] Its nouns are put in the nominative by ℵ latt. WH omit the article before Ιησους (BL bo). D af paraphrase this verse and the next.

v. 11. Sd reads απαντα.

Mk, while it is much more like the resurrection story in Jn 21. In the latter case, Christ's command similarly enables St. Peter to make an unusually successful haul after a night's fruitless labors, and the miracle is followed similarly with an account of St. Peter's penitence. Wl thinks that Jn's version is based directly on Lk's, but the differences are too many, while such an immediate use of a Synoptic section is contrary to Jn's method. On the other hand, the similarities are certainly sufficient to indicate a common origin of some sort (so usually, except P, Lg). As the narratives stand, Jn's seems the more original. In Lk the miracle is a mere public display of power, a "sign," such as Christ uniformly refused to give. In Jn this element is much less prominent. In Lk the exaggerated terror of St. Peter is baffling but in Jn's resurrection vision it is perfectly in keeping (W, JW, Ls), especially in view of St. Peter's denial. Note also the κύριε in Lk and cf Jn 21:7.

Ls holds that Lk deliberately changed a resurrection story into a version of St. Peter's call, but no Evangelist would do such pointless violence to an accepted tradition. In oral sources, however, the transfer would have been less difficult, for the call of St. Peter was an immensely important event, one that could easily attract to itself a vaguely dated story.

(1) Γεννησαρέτ probably stood in L, but Lk added at least τοῦ θεοῦ to the verse, if not the whole clause καὶ . . . θεοῦ (Ls). ἐπικεῖσθαι in 23:23 (L), Acts 27:20. (2) Cf Mk 3:9; 4:1; L seems to have had a parallel tradition. But the number "two" is perhaps a recollection of the two groups in Mk 1:16, 19. (3) Hz, JW, Ls think that the final clause is taken directly from Mk 4:1, but something must have stood here in L. ἐρωτᾶν is "Lukan." (4) ὡς conjunctive is "Lukan." (5) ἐπιστάτα and ῥῆμα are "Lukan." (6) Hz finds an elaborate allegory here. "Their nets were breaking," he thinks, is meant as a contrast to "they were mending their nets" in Mk 1:19. The "fish" symbolize converts, and the whole story refers to the Jewish-Gentile disputes in the earliest church (!). Wl, with greater plausibility, argues that "the net was not broken" in Jn 21:11 was meant as a reply to Lk here, but even this is only guesswork. (7) ἕτερος and τοῦ with the infinitive are "Lukan." (8) Cf general discussion above. ἁμαρτωλός has nothing to do with Lk's insistence on Christ's love for sinners (against Hz). ἐξέρχεσθαι ἀπό and ἀνήρ are "Lukan." (9) This verse is so like 4:36 as to indicate Lk's hand and (with v. 10a) it can be dropped to the marked improvement of the narrative. σύν is "Lukan." (10) ὁμοίως . . . Ζεβεδαίου is a reminiscence of Mk 1:19, while οἳ . . . Σίμωνι connects this insertion with L. Originally, Christ replied directly to St. Peter's exclamation. (11) The awkward plurals (which could not originally have been singulars) and the similarity to Mk 1:18 again show Lk's hand; L closed with the climax given by Christ's words.

For discussion of the historic value of the narrative the special treatises on the Resurrection must be consulted. Comparison with Gilgamesh (cf K) is not helpful.

12–16. Cleansing of a leper.

12. "One of the cities" takes up 4:43. "Full of leprosy"; the disease was not confined to a single spot but had spread over the body. How the sufferer was allowed to enter the city is not explained; P refers to Lev 13:12 f, but here the man's uncleanness is asserted. Cf critical note. The unclean man makes no attempt to approach Christ, but falls on his face as soon as he sees Him.

13. The touch is the usual means of healing, and so need not denote any unusual compassion.

14. From indirect discourse Lk passes unconsciously into direct. For the law of cleansing cf Lev 14:1–32. "Unto them" [1] most naturally refers (*ad sens.*) to "no one," "that men may know that you are clean" (W, Hz?, Wl, Ls). P, Z connect "them" with "the priest," "that the priests may know that I obey the Law." But this would call for the plural. Christ's legalistic fidelity was not as yet in question.

The injunction to silence would then seem best understood as, "preserve your separateness until the Law has been fulfilled." But this accords badly with vv. 15–16, where the command appears as due to Christ's desire to avoid being beset with applicants for cures. So the cure must have been performed in secret, presumably in a house, but how the leper was allowed to enter this house is again not explained.[2]

15. The leper is not held responsible for the breach of secrecy. Whether "him" refers to this man or to Christ is not clear.

16. Christ refuses even to teach the crowds, and withdraws entirely to devote Himself to prayer; P tries to harmonize with Mk. ὑποχωρεῖν in 9:10 only.

(12–16) Cf Mk 1:40–45, Mt 8:2–4.

The Lk–Mt contacts are:—In v. 12 ἰδού and κύριε. In v. 13 the order

v. 12. Sd has και ιδων, against ιδων δε of Bא sa bo minn af; f sy have no conjunction.

v. 13. WH, Ws read λεγων with BאWLDΘ al Ferr minn; otherwise ειπων.

v. 14. [1] Marcion D latt pl have υμιν ("you Jews"?). [2] D inserts all of Mk 1:45.

ἤψατο αὐτοῦ, εὐθέως (not εὐθύς), and the participle before θέλω. The common omissions are:—From Mk v. 40 ὅτι. From Mk v. 41 σπλαγχνισθείς. All of Mk v. 43, which exhibits apparently unmotived anger on Christ's part. From Mk v. 44 μηδέν.

Only the contacts in v. 12 can have the least importance, but W thinks that they, coupled with the fact that Mt has no parallel to vv. 15 f (Mk v. 45), point to a Q version. This, he holds, ran about as in Mt. He notes that in this case the injunction to silence loses its ambiguity and the narrative offers no difficulties.

(12) To link back into Mk, after the L insertion, Lk repeats "city" from v. 43. This confuses the narrative; in Mk the leper came to Christ in the open country. The style of the first few words is copied from v. 1, giving an L phrase (ἐγένετο ἐν τῷ . . . καί) in a "Markan" section. The substitution of ἰδού for Mk's ἔρχεται is hard to explain, especially as no verb follows (giving another L phrase), and W's explanation deserves serious attention. ἀνήρ is "Lukan." πλήρης heightens the miracle. ἰδὼν . . . Ἰησοῦν is necessitated by the omission of Mk's ἔρχεται. Mk's illogical order "beseeching, . . . kneeling, . . . saying" is improved, and the reverence for Christ made more intense. δέεσθαι is "Lukan." Lk does not add κύριε to Mk elsewhere; a trace of Q? (13) Mk's καὶ ἐκαθερίσθη is superfluous. (14) αὐτός here is emphatic (after the preceding αὐτοῦ), so the καὶ αὐτός is not an L phrase. παραγγέλλειν is "Lukan." (14) Mk's not very elegant ὅρα μηδενὶ μηδὲν εἴπῃς is smoothed into indirect discourse, but the influence of Mk immediately prevails over rhetorical consistency. ἀπελθών is more sympathetic than Mk's command (W), and Lk dislikes ὑπάγειν but is fond of καθώς. (15) The leper's disobedience is dropped; perhaps Lk thought it inconsistent with his gratitude to Christ. διέρχεσθαι is "Lukan." Mk leaves the reader to understand that the report of the miracle brought crowds, but Lk prefers to state this explicitly. The motive of the people was an obvious addition, but ἀκούειν makes the withdrawal of Christ seem harsh. θεραπεύειν ἀπό is peculiar to Lk (6:18; 7:21; 8:2). (16) Cf on 4:42. Lk, apparently, is unwilling to suggest that Christ was defeated in His search for solitude, but cf 9:10 f.

17–26. The paralytic.

17. With the vague phrase "on one of the days" Lk resumes the account of Christ's activity. The "days" here must be days of that part of the ministry (P), not "days of the retirement," which was at an end (against W, Hz). That the following scene took place in a house does not appear until v. 19. Lk assumes that his readers knew who the "Pharisees and lawyers"

were (*νομοδιδάσκαλος* here only in the Gospels). That they came "from every village of Galilee" is rather more than "popular hyperbole" (against P); cf critical note.[1] The final clause (which looks back to v. 15) prepares for the miracle to follow. Its (unique) wording might suggest that Christ's power to heal was intermittent,[2] but such cannot have been Lk's intention; Isa 61 : 1–4 has been of influence.

18. The number of bearers is not specified. The bed was a quilt or a mat, mounted on a light frame.

19. *ποίας* (scl *ὁδοῦ*)[1] is a loosely used "local" genitive. The "multitude" naturally contained persons not specified in v. 17. *δῶμα* in classical Greek means "house" and it may be so rendered here, but in the other New Testament occurrences (6, of which 3 are Lukan) it means "roof." This roof was easily reached by an outside stair or ladder (common in Palestine), or from an adjoining house. But the "tiles"[2] have always been a puzzle to commentators, for Palestinian houses have roofs covered with dried mud (full references in K); P suggests that Christ[3] stood under tiled eaves, but cf critical note.

20. In "their faith" the bearers are associated with the sick man, unless the pronoun refers to them exclusively; that a man could win forgiveness through the faith of others is noteworthy. The declaration of absolution is unique in connection with Christ's healings, and commentators generally find its explanation in some nervous fear displayed by the sufferer (W, Hz, Z); Z even argues that the sick man did not share the faith of the bearers. W, P claim that Christ knew the sickness was due to some special sin. Ls finds the sense to be "healing is nothing compared with forgiveness," but in this case absolution should

v. 17. This verse has an unusual number of minor variants, and a line appears to have been lost in D (και Ιερ. . . . ην). [1] There is something curious about this audience composed solely of Christ's enemies, and the text may be wrong. ℵ *33 omit οι and D af sys replace it by δε or και. The sense may be "lawyers and (men) from . . ." Cf Wl. [2] Hence, perhaps, the change of αυτον (BℵWL sa Ξ) into παντας (K syj) or αυτους (C bo al Ko lat sysp).

v. 18. WH in brackets, Ws add αυτον after θεινατ (BL sa bo 157 syj Ξ sy).

v. 19. [1] Actually added in Ta minn. Other corrections are πως (157 minn), ποθεν (Ferr al), δια ποιας, ποιας πυλης, ποιας εισοδου, and (sys) the omission of ποιας. [2] sys omits δια των κεραμων. [3] Ws has παντων for του Ιησου (B).

form part of all the healings. *ἀφέωνται* (for the Attic *ἀφεῖνται*) is common in late Greek.

21. No emphasis can be laid on "began" (against W). *λέγοντες* need not imply that they voiced their opinion.

22. The displeasure of the Pharisees was easy to recognize. JW suggests that their opposition roused in Christ "the spirit to heal."

24. In the present context "son of man" should mean "man," simply, for the implied contrast to "man on earth" is "God in heaven." But Lk certainly took the phrase as "Messiah," and the conception behind the wording is undoubtedly Messianic, for authority to forgive sin is not a characteristic of "man" in general. Power to judge (which involved the right to acquit) was an essential attribute of the Messiah. *σοί* has the emphatic position, as Christ turns to a different listener.

26. *ἔκστασις* in Acts 10:10; 11:5; 12:17 denotes "trance," elsewhere (as here) "intense amazement." Lk makes even the Pharisees join in praising God. *παράδοξος*[1] (here only) means "unexpected" in the sense of "marvellous."

(17–26) Cf Mk 2:1–12, Mt 9:1*b*–8.

The Lk–Mt contacts are:—In v. 18 ἰδού and ἐπὶ κλίνης. In v. 20 εἶπεν. In v. 21 καί. In v. 22 τοὺς διαλογισμοὺς αὐτῶν (Mt τὰς ἐνθυμήσεις αὐτῶν) in place of Mk's ὅτι . . . ἐαυτοῖς, and εἶπεν. In v. 23 περιπάτει (text?). In v. 24 the position of ἐπὶ τῆς γῆς before ἀφιέναι, and κλίνη (κλινίδιον, Mt). In v. 25 ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. In v. 26 the indicative of δοξάζειν and the mention of "fear."

The common omissions are:—From Mk v. 1 πάλιν (unimportant) and the seemingly needless final clause. From Mk v. 2 the bulk of the verse (given in Lk vv. 18 f, however). From Mk v. 3 the number "four." From Mk v. 4 ὅπου ἦν and ὅπου . . . κατέκειτο (two superfluous clauses). From Mk v. 8 εὐθύς (needless), τῷ . . . ὅτι (perhaps thought superfluous). From Mk v. 9 τῷ παραλυτικῷ (needless), and καὶ . . . σου (which anticipates the climax).

v. 21. Sd has the present αφιεναι, against the aorist in BDΞ.

v. 24. WHm has παραλυτικω; the evidence is hopelessly involved. Sdm transfers εξουσιαν εχει before ο υιος (as in Mt); the evidence is again almost meaningless.

v. 26. και εκστασις . . . θεον is omitted in Ψ*DM Ferr minn Ξ af, possibly through homœoteleuton (θεον . . . θεον); the style of the omitted clauses is perfectly Lukan. sys reads these clauses but omits και επλησθησαν φοβου. [1] sys glosses with "great."

Many of the above contacts are of little importance and probably all can be explained without assuming a non-Markan source. But the cumulative effect is certainly impressive, and an explanation of Mt's extremely compressed narrative is particularly difficult. And W's assumption of a Q version is even more attractive than in the last section (JW agrees here).

(17) The introduction is modelled on vv. 1, 17, though without making this section precisely a "pendant" to those stories (against W). The use of ἡμέρα is "Lukan." Mk's somewhat disorderly narrative is reorganized. The point of the section is the controversy with the Pharisees, so these personages are introduced at the beginning; on the other hand, the mention of the crowds, which have only incidental importance, is delayed until v. 19. νομοδιδάσκαλοι doubtless explains γραμματεῖς. The next clause is meant to show Christ's wide-spread fame, but it states an impossibility; it is due to a reminiscence of Mk 3:7*b*–8 (W, Hz). Wl even suggests that καὶ Ἰουδαίας καὶ Ἱερουσαλήμ is a gloss. The final clause prepares for the healing (cf exegetical note); ἰᾶσθαι is "Lukan." (18) ἐπὶ κλίνης may be due to Q influence. ἰδοὺ ἄνδρες is "Lukan," but cf on v. 12. For παραλελυμένος cf Acts 8:7; 9:37; it is perhaps a more "medical" term than Mk's παραλυτικός. "And they sought," etc, explains what Mk takes for granted, but the occurrences of αὐτός become confusing. ἐνώπιον is "Lukan." (19) In the first clause Lk's variations from Mk seem mere matters of taste, but "they went up to the housetop" supplies a needed detail. Lk is rather fond of introducing εὑρίσκειν into Mk; cf 6:7; 8:35; 9:12, 36, and perhaps 19:48; 24:2, 3. The mention of "tiles" for a Galilean house is a simple mistake (Lk was doubtless never in Galilee), but "through the tiles" was probably intended as a mere abbreviation of Mk's (rather inelegant) "they unroofed the roof and having dug up." καθῆκαν for Mk's χαλῶσι has no special motive (cf Acts 9:25). But Mk's κράβαττος was notoriously bad Greek; here and in v. 24 Lk uses κλινίδιον, in v. 23 he omits the word altogether, and in v. 25 he has the circumlocution ἐφ' ὃ κατέκειτο (but he has κράβαττος in Acts 5:15; 9:33). σύν is "Lukan." "Into the midst before Jesus" is a useful addition. (20) Mk's τῷ παρλυτικῷ is needless. The man had been a sinner (W, Z) and was an adult (Ls), hence, perhaps, the change of Mk's "child" to "man" (but cf 16:25). The perfect ἀφέωνται in place of Mk's present (cf v. 23 and note the aorist in v. 21) gives greater fullness to the pardon. (21) Cf on v. 17, the addition of "Pharisees" to Mk's "scribes" was easy. Mk's abrupt question and answer are smoothed into a single sentence (cf 4:36). The change of Mk's "one" into "only" was natural. (22) The omission of Mk's "in his spirit" is perhaps connected with the omission of "in their hearts" in the pre-

ceding verse; Hz, Ls think that Lk has rationalized Mk's account. But this is hardly like Lk; a more probable explanation is that Mk has expanded Q here (W), and that Lk has followed Q. Cf above on the Lk–Mt contacts. The addition of "answered" and the omission of ταῦτα make the narrative smoother. (23) σοι . . . σου as in v. 20. (24) "Son of man" is given the emphatic position,—"Christ and no other!" Lk generally avoids ὑπάγειν. (25) παραχρῆμα, ἀναστάς, and ἐνώπιον are all "Lukan," and the order is better than in Mk. The Lk–Mt contact may be referred to Q influence, while the final clause is "Lukan." (26) Mk has been rewritten and made more stately; the mention of "fear" may be due to Q.

27–32. The call of Levi.

27. As no "city" has been mentioned since v. 12, "he went forth" should refer to the "house" of vv. 17–26, but Lk may not have reasoned so closely. For the identity of Levi and the Apostle Matthew the commentaries on Mk must be consulted. "Beheld" need mean nothing more than "singled out"; P's translation, "contemplated as if reading his character," puts too much into the word. Such a call must have been preceded by a period of close acquaintanceship, and Levi must have been a disciple for some time; much confusion has been created by treating the apostles as if they were Christ's only disciples. *τελώνιον* probably denotes the occupation rather than the place; Levi's equipment need not have consisted of more than a table by the roadside.

28. Note the imperfect,[1] "from thenceforth."

29. For *δοχή* cf 14:13. The purpose of this banquet is not deemed to need explanation[1]; P thinks of it as Levi's first missionary effort. "That" is most naturally taken to refer to both "publicans" and "others" (against P), so that "them" means "Christ[2] and Levi." Z thinks that the pronoun includes the disciples of the next verse. *ἄλλων*[3] means simply "non-publicans."

v. 27. D combines with Mk 2:14, not unskilfully.

v. 28. ℵ* C* have καταλιπων παντας. [1] Sd reads the aorist (against BWLD 69 Ξ a).

v. 29. [1] ℵ af omit αυτω, perhaps as confusing before the following αυτου. [2] B* 1 minn, in fact, read αυτου ("Christ"); so WHm. 69 has κατ αυτον. [3] A few MSS conform to Mk (τελωνων), while ℵ* q omit κατ αλλων.

30. Such a breach of the received conventionalities would soon become known. "Their"[1] before "scribes" is correctly used, for not all scribes were Pharisees. The "sinners" were those careless about legalistic observances.

31. The narrative does not explain whether Christ was present when His disciples were reproached, or whether He heard of the reproach afterwards. "A physician's place is among the sick."

32. Whether or not any such "righteous" exist is irrelevant. The adjective is certainly not used with an ironical reference to the Pharisees (against P).

(27–32) Cf Mk 2:13–17, Mt 9:9–13.

The Lk–Mt contacts are:—In v. 30 the nominative οἱ Φαρισαῖοι (Mk's phrase is unique) and the interrogative διατί. In v. 31 εἶπεν.

The common omissions are:—Mk v. 13, all but two words in Lk and entirely in Mt, but this verse contributes nothing to the narrative. From Mk v. 14 the unimportant name of Levi's father. From Mk v. 15 the obscure clause "for they were many and they followed him" (are disciples or publicans meant?), but Lk's "who were with him" may be a reminiscence of it. From Mk v. 16 the second clause, a prolix anticipation of what follows. Evidently no pre-Markan source is indicated.

(27) "After these things" compensates for the long omission from Mk. The latter's παράγων is impossible after this omission. Levi is formally introduced; ὀνόματι is "Lukan." (28) "Leaving all things" echoes 5:11 (Mk 1:20). Hz, P, Ls take these words too seriously by terming them "Ebionitic" and Ls even finds them inconsistent with the banquet that follows. But the phrase does not mean "sold all that he had." ἀναστάς here is from Mk. The choice of the imperfect for ἠκολούθει has no special point. (29) The great number of guests in Mk's account shows that this was no ordinary meal; Lk explains correctly. In Lk only the Pharisees say "sinners" (W, Hz, Ls). But "others" is a dubious improvement. "A great multitude" heightens Mk's "many." Otherwise Mk is explained and abbreviated; κατακεῖσθαι as in v. 25. (30) "Murmured" is an improvement. Mk's "seeing" is dropped, since the Pharisees were not present. As the disciples are questioned, the verbs are put in the second person

v. 30. [1] Omitted by ℵ sa bo D minn XF latt.

v. 31. Before Ιησους B 943 omit the article, which WH brackets. W omits ο Ιησους.

v. 32. For αμαρτωλους ℵ* has ασεβεις.

plural. καὶ πίνει in Mk is more than dubious (BκD . . . omit), but "and drink" was an easy addition. (31) "Answered" is not so good as Mk's "hearing" but it was an easy change; W needlessly thinks of L influence. ὑγιαίνειν as in 7:10, 15:27 (only Lk in the Gospels). (32) ἐλήλυθα is better than Mk's aorist after the present ἔχουσιν (Jl), but a "Johannine" concept (Hz) is quite possible (cf 4:43). The addition of "unto repentance" was natural but it may narrow the meaning slightly (W).

33–39. The question of fasting.

33. There is no interval between vv. 32 and 33; the Pharisees reply immediately with an entirely new charge. Levi's banquet may have been held on a fast day, but the accusers are not referring to this ("fast often"). *δεήσεις ποιεῖν* (cf Phil 1:4, 1 Tim 2:1, in both cases with middle verb) in the present context seems to mean "devote themselves to elaborate penitential prayers" (cf 11:1), which were accompanied by fasting. Very devout persons fasted twice in the week (18:12), on the days (Mondays and Thursdays) that were marked by special synagogue services (cf *GJV*, ii, 536, 572). And these synagogue services were naturally supplemented with special private devotions. So the freedom of Christ's disciples[1] must have offered a striking contrast, although "jealousy at freedom from legal restraints" (P) was not a feature of the legalistic character. "Disciples of the Pharisees" is very awkward in the mouth of Pharisees.[2]

34. Palestinian weddings tended to be uproarious and fasting at such times was inconceivable,[1] but with the departure of the bridegroom the ceremonies were at an end. To Lk this was pure allegory (cf v. 36):—Christ, the Bridegroom of the future, by His presence on earth had given to His own a foretaste of the joys of the Kingdom. The "sons of the bridechamber" (*νυμφών* is late Greek) correspond to modern "groomsmen"

v. 33. [1] D has ουδεν τουτων ποιουσιν in place of εσθιουσιν και πινουσιν, connecting better with δεησεις ποιουνται. [2] D conforms to Mk; latt place και οι των Φαρισαιων after πυκνα; 348 omits ομοιως . . . Φαρισαιων.

v. 34. Sd omits Ιησους (against BκWCLD 1 Ferr al ΞX f). [1] T, WH, Sdm read the aorist νηστευσαι (Bκ° minn ΞX), but a conformation to ποιησαι (omitted in ℵ* D latt) was easy. 713 has ποιειν.

rather than to simple "wedding guests"; the groom's close friends would naturally lead in the revelry.

35. In the period after Christ's departure the church would observe fasts[1] (Acts 13 : 2 f, etc); *ἀπαίρειν* here and in the parallels only. *καί*[2] is most simply taken as "and" (W, Wl, Z), "days will come and . . . then will they fast." This is easier than an explicative use (Hz), while a "mournfully impressive aposiopesis" (P, cf JW) is quite needless.

36. *καὶ*[1] *παραβολήν*, "in addition, a parable"; vv. 34 f are not thought parabolic. *ἐπιβάλλειν* is "lay on," "apply," rather than "sew" (*ῥάπτειν*), and the construction with *ἐπί* (instead of the simple dative[2]) is unusual. *εἰ δὲ μήγε* was used (even in Attic) as a fixed phrase, "otherwise," and there was no thought of an ellipsis. The senseless procedure described results in the ruin of *two* garments.[3] In the context the meaning can only be: —"If the Baptist's disciples should adopt from my teaching simply the non-ascetic features, they will be harmed rather than helped" (W, Hz); a partial reformation of this sort is worse than none.

37–38. Wine less than six weeks old ferments so violently that it cannot be kept in skins of any strength; the reference here is to wine from six weeks to six months after making. During this period fermentation still goes on slightly, enough gas being generated to burst skins that have lost their elasticity. The Palestinian wines were never more than three years old, for imperfect methods of preservation caused acetous fermentation. The emphasis here is on the conduct of Christ's disciples, not on that of the Baptist's.

39. To Occidental ears the superiority of old wine to new is

v. 35. [1] UKΠEH al even have the present νηστευουσιν. 544 has the interesting reading νηστευσουσιν μετ εξουσιας. [2] Before οταν in BWΨ^{1}DA al E a; before τοτε (so Mk) in ℵΘ 1 Ferr M 157 minn F latt; omitted entirely in CL minn vg syp.

v. 36. [1] The hard και is omitted in ℵ* (with δε also) bo minn af syp. [2] Found after επι in MΓ al [3] Ψ^{1}A al Ko lat syp omit το επιβλημα.

v 39 D latt Marcion and (apparently) Euseb omit this verse (sysc vac); WH brackets. Marcion found the verse objectionable. WHm, Sd (in brackets) open the verse with και (om Bℵ^{c} minn). Sd also inserts (in brackets) ευθεως before θελει (against Bℵ WC*L sa bo 1 157 minn); it seems to be a correction. Sd (non mg) also has χρηστοτερος, against the χρηστος of BℵWL sa bo 157 minn; this also seems a correction.

axiomatic, but the contrast to Palestinians would not seem so extreme. The Baptist's disciples were satisfied to let what seemed good enough alone: Z suggests that the saying was uttered with a smile, in a moment of good-natured resignation.

(33–39) Cf Mk 2:18–22, Mt 9:14–17.

The Lk–Mt contacts are:—In v. 36 ἐπιβάλλει (due to ἐπίβλημα, W, Jl). In v. 37 μήγε (so always in this combination in both Lk and Mt, never in Mk), and the easy improvement that gives ὁ οἶνος and οἱ ἀσκοί separate verbs. In v. 38 there is a very curious contact, if Mk v. 22*c* is spurious (D a b ff$_2$ al omit), but the evidence against this Markan clause is insufficient.

The common omissions are:—From Mk v. 18 the whole first clause (a mere anticipation of the following question), and the needless words μαθηταὶ τῶν. From Mk v. 19 the repetition in the second clause. From Mk v. 21 the repetition τὸ καινὸν τοῦ παλαιοῦ.

No pre-Markan source is indicated. But the relation of Lk to Mk varies; vv. 34 f, 37 f are very like Mk, while vv. 33 and 36 diverge considerably and v. 39 has no Markan parallel. W, noting that vv. 33, 36, 39 form a fairly complete whole, argues for an L origin here (although δέησις is the only L term). Ls thinks of Q, while Wl, JW hold that Mk has undergone some redaction.

(33) A deduction of Lk's text from Mk's here is really difficult. Mk's interrogative form is more natural than Lk's declarative; Jl thinks that Lk disliked Mk's "Semitic parataxis," but there is no real improvement in the Greek. πυκνά might easily be suggested (cf πολλά in some texts of Mk). But "make prayers" is suggested by nothing in the context and is apparently out of relation to what follows (Jl, Wl, Ls); the words are comprehensible only if interpreted as a reference to some Jewish custom (cf exegetical note). But Lk would not have taken such knowledge for granted; to Greek ears the words would suggest that Christ's disciples did not pray. A remnant from some Jewish source parallel to Mk (probably L) is the easiest explanation. Hz, Ls think of a preparation for 11:1, but this is rather remote. "Eat and drink" can be explained as giving variety.

(34) The subject is placed first. Throwing the question into the second person maintains the controversial tone (Jl). (35) The change of the position of καί and pluralizing Mk's "day" make the reference to later Christian fasts more explicit. For a discussion of the original force of the saying (already half-allegorized in Mk), reference must be made to the works on Mk (especially Jl, JW).

(36) The introductory clause is best explained as marking the transition to a different source, for this verse is quite unlike Lk, and can hardly be explained as a revision of Mk. Jl's appeal to Lk's fondness

for "strong colors" is not very helpful, while Ls's suggestion that Lk read Mk hastily cannot be taken seriously. Nor does a misunderstanding of Mk by Lk (JW) explain much, for Mk is perfectly easy to understand (the exorbitant tendency of wool to shrink is familiar to every one). Hz detects a theological point, "Lk thinks of Judaism and Christianity as complete quantities, incapable of mixture"; but Lk has just defended the reappearance of fasting in Christianity. A separate source is the only satisfactory explanation. If this source does not reproduce a saying of Christ really distinct from that in Mk, the change in form took place in oral transmission. If any conscious motive was at work in the changes, it was the desire to make the parallel between "new" and "old" more exact (Jl, Ls). This supposition of a distinct source will also explain the singular παραβολήν before three parables.

(37) ὁ νεός improves the contrast and αὐτός avoids repeating οἶνος; αὐτός here is emphatic, so καὶ αὐτός is not an L phrase. The futures conform to v. 36. (38) βλητέον removes Mk's abruptness.

(39) This verse makes a triad of parables. Jl thinks that Lk drew this saying from oral tradition, Ls that Lk composed it or drew it from some secondary source; W refers it to L. But if it stood in L, it hardly belonged here (against W); cf note on παραβολήν above.

CHAPTER VI

1–5. First Sabbath controversy.

1. A new controversial incident follows immediately, without further specification than "on a Sabbath." The imperfects serve to introduce the following sayings, "they were plucking and eating, and then . . ." Plucking grain was "reaping" and therefore a breach of the Sabbath law (Z's denial of this is curious); rubbing with the hands to extract the grains was "threshing" and an additional breach. *σπόριμος* and *τίλλειν* only here and in the parallels.[1] *ψώχειν* here only; that it is not known in earlier writers is probably mere accident, for Herodotus has the allied *σώχειν* (in composition).

Before *σαββάτῳ* Tischendorf inserts *δευτεροπρώτῳ* (his earlier editions display considerable indecision). Soden brackets the word, W omits it, and WH transfer it to the "noteworthy rejected readings." The external evidence is fairly evenly bal-

v. 1. [1] Ti places τους σταχυας after αυτου (against BC*L sa R minn), doubtless to give ετιλλον an object (and cf Mk–Mt).

anced,[2] and the omission of the adjective in the MSS may really be due to its "hardness." But even if it was contained in the common archetype of all later evidence it is inadmissible, for it is not only "hard" but impossible. The word is known nowhere else in Greek and its meaning ("second of two firsts?," "first for a second time?") is most obscure, while no Hebrew or Aramaic equivalent has been discovered. The nearest approach to a parallel is found in Clem. Al, *Stromata*, VI, 5 (41, 3), *ἐὰν μὴ σελήνη φανῇ, σάββατον οὐκ ἄγουσι τὸ λεγόμενον πρῶτον*, but this throws no real light on the difficulty. Wl, Z, K surmise that the first or second Sabbath of the Paschal season is meant; cf Scaliger's celebrated conjecture, "the first Sabbath after the second day of the Paschal reckoning." But the word, if read, must have come from Lk's own hand (cf critical notes), and he could never have thought that his readers would understand so technical a term.

Probably some copyist introduced *πρώτῳ* here as a correlative of *ἑτέρῳ* in v. 6 and a second copyist corrected this into *δευτέρῳ* in view of 4:31. Then *δευτεροπρώτῳ* is a conflation of these two corrections.

2. On *σάββασιν* cf 4:31; after the singular in v. 1 Lk must have understood this word as meaning "sabbaths."

3–5. The point is not that David was dispensed from the Law, but that David would not have broken the Law; David's performance of an act was proof of its legality. The disciples were justified in plucking grain because they were hungry, not because they were with Christ; that they were His disciples is not relevant, for the act would have been just as legal if performed by any one else. Consequently, "son of man" in v. 5 should mean simply "man"; man is not enslaved to the Sabbath for his detriment but has "power over it," when it interferes with his well-being. This is the original sense. Yet Lk certainly understood "son of man" as a title of Christ. And he

[2] Omitted by BNW 33 L sa bo 1 22 69 157 minn af b c q f[c] r l sypj; syh notes "not in all copies." af reads sabbato mane, apparently representing an original πρωι. Z thinks this a corruption of πρωτω, but influence of Mk 16:2 or Jn 20:1 is more likely.

v. 2. B sa DR minn lat (exc q) omit ποιειν (so WH, Ws).

probably interpreted v. 5 to mean, "the Messiah is judge of the meaning of the Sabbath law." Cf 4 : 23.

3. *οὐδέ* has no correlative and is not very smooth, but "not even" (W, P) gives a fair translation.[1] *αὐτός* is emphatic. *ὅποτε*[2] here only.

4. By strict grammar, *οὕς* should be taken as the *subject* of *φάγειν*, for the nearest antecedents are "those with him" and "David" (understood), not *ἄρτους*. So the proper translation would be "who had no right to eat" (W). But this may not have occurred to Lk; cf critical note.

5. The importance of the principle enunciated is emphasized by the redundant "and he said to them."

D transfers this verse after v. 19 and has instead here:—*τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ· ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.* "On the same day he saw a man working on the Sabbath and said to him: Man, if thou knowest what thou doest thou art blessed, but if thou dost not know thou art accursed and a transgressor of the law." This represents the Pauline attitude very accurately; the Law, to be sure, no longer binds, yet "whatever is not of faith is sin" (Rom 14 : 23). But it does not represent Christ's attitude (against P, Ls), for Christ did not teach the repeal of the Sabbath law. To satisfy hunger or to receive healing was allowable because not really "work." D's reading must have originated at a time when the Sabbath controversy was still mooted; Z thinks the anecdote may have come from Papias.

v. 3. [1] The order of the words in the introductory clause is uncertain; Ti, Sd read κ. απ. ο Ιη. τρ. αυτ. ειπ., against BC*Δ al Ko; B omits ο, which WH bracket. [2] WH read οτε, but despite its support (BℵCD al pl) it is probably a conformation to Mk, as is the somewhat similarly supported omission (WH) of οντες at the end.

v. 4. BD omit the initial ως (WH brackets), which ℵ° 33 LΘ 1 al pl replace by πως (Mt 12 : 4), and c by και. WH, Ws have λαβων for ελαβεν και (BC* 33 L Θ); the participle is more Lukan. ℵWD 1 Ferr KΠ minn have nothing here (so Mt–Mk). Ti inserts και before τοις (so Mk), against BWL sa bo al lat syp. D reads προσθεσεως, and (with 69 157 lat) has the simplification μονοις τοις ιερευσιν (cf Mt).

v. 5. WH, Ws omit οτι (Bℵ*W 1 157 minn); syj has "for." BℵW sypj omit the second και and conform the concluding six words to Mt's order (so WH, non mg).

(1–5) Cf Mk 2:23–28, Mt 12:1–8.

The Lk–Mt contacts are:—In v. 1 καὶ ἤσθιον (ἐσθίειν, Mt); the addition was easy (especially before v. 4), for Mk leaves the purpose of the plucking to be understood. In v. 2 δέ and the position of ὃ οὐκ ἔξεστιν; Mk suggests (unconsciously) that the act was unlawful at any time. ποεῖν (if genuine) would be an easy addition. In v. 3 εἶπεν. In v. 4 μετ' αὐτοῦ (as in v. 3), and the easy addition of μόνους (μόνοις, Mt). In v. 5 perhaps τοῦ σαββάτου immediately after ἐστιν, but "Sabbath" is the emphatic word and Mk's intensive καί is ungraceful.

The common omissions are:—From Mk v. 23 the difficult (Latinism?) ὁδὸν ποιεῖν. From Mk v. 25 χρείαν ἔσχεν, doubtless because that no great "need" existed in the case of the disciples. From Mk v. 26 the error ἐπὶ Ἀβιάθαρ ἀρχιερέως. From Mk v. 27 all of Christ's words, with the accompanying ὥστε in v. 28; this omission accords with the interpretation "son of man"="Messiah" (cf especially Mt's expansions).

No common pre-Markan source is indicated; even W, who assumes Q material underlying Mk and Mt, holds that Lk practically ignored it.

(1) Lk prefers the singular σαββάτῳ, and compounds πορεύεσθαι with διά to conform to what follows. αὐτόν is given an emphatic position and Mk's τῶν is dropped (it specifies needlessly). ἤρξαντο is omitted, as often, and the order changed slightly. ψώχοντες ταῖς χερσίν is apparently an attempt to explain the Pharisees' remonstrance; Lk perhaps did not understand that the mere plucking was enough to constitute "work" (against Z). (2) τινές was obviously indicated. The disciples (not Christ) are addressed in conformity with 5:30. (3) Christ replies, as in 5:31. The change of Mk's οὐδέποτε . . . ὅτε to οὐδὲ τοῦτο . . . ὁπότε is obscure; it certainly is not better Greek. Wl conjectures that οὐδὲ τοῦτο is a corruption of οὐδέποτε, and this would be a considerable improvement. ὅ is better than Mk's τί and the addition of ὄντες is smoother. (4) ὡς is "Lukan." Hz thinks that λαβών (καὶ ἔλαβεν?) is due to liturgical (eucharistic) terminology; this is quite possible, but the addition was easy in any case. In the remainder of the verse Mk's loose order is much improved. (5) Z thinks that "and he said to them" is meant to indicate that something was omitted here, but it is taken from Mk where it has a real point.

6–11. Second Sabbath controversy.

6. The introduction[1] is worded as in v. 1. *ξηρά*, "lifeless and shrunken."

v. 6. [1] D paraphrases with a genitive absolute.

7. The presence of the man seems prearranged, as though a trap had been set. In the New Testament *παρατηρεῖν* is always used disapprovingly.[1] The tense of "heal"[2] is uncertain; if present, the sense is "if such was Christ's rule."

8. The challenge is accepted and the fullest publicity commanded. The second *δέ* may be translated "yet."

9. The scribes are not permitted to remain mere witnesses, and the question is framed in a way that must have been most unexpected. Apparently:—"Any omission of a good act is an evil act; a disease may not seem fatal, but neglect of it may none the less result fatally." But the question may not refer directly to the individual in the synagogue, and may be merely an enunciation of the general principle in its most extreme form[1] (JW, Z). P finds a reference to plots against Christ's life, but these plots are not yet said to have been formed.

10. No reply was possible, although Christ gave full opportunity ("looking around"). Note the double augment in *ἀπεκατεστάθη*.

11. *ἄνοια* in 2 Tim 3:9 has the usual meaning of "folly," but here a stronger force is called for:—"senseless wrath," "confusion." Lk evidently knows that Sabbath breaking was not an offence that could be punished in the civil (Herodian) courts of Galilee. For *διαλαλεῖν* cf 1:65, and for *ἄν* with the optative in this construction cf 1:62.

(6–11) Cf Mk 3:1–6, Mt 12:9–14.

v. 7. At the end Sd reads κατηγοριαν κατ αυτου; κατ is supported by WLKΠR minn. D has κατηγορησαι, Ψ conforms to Mt–Mk; otherwise κατηγορειν is read. [1]The succession of δε's is awkward; here bo D omit, c has ουν, 22 H have τε. WH, Ws read αυτον after παρετηρουντο δε (BℵWL sa D 69 minn syp); it may have seemed needless after the middle. [2]WHm, Ws have the future with B 33 Δ al pl Ko; Ti, Sd have the present. A similar uncertainty exists in Mk; Ws thinks the present is the "easier" reading in both Gospels.

v. 8. D omits τω ανδρι and (with latt) reads τω μεσω (Ta syp have "in the middle of the synagogue"). Before αναστας Sd has ο δε (AKΠ al Ko) instead of και ο, but the extreme monotony is un-Lukan.

v. 9. The initial δε is omitted by sa bo syp, and changed to ουν by A al pl Ko. B omits ο, which WH bracket. The order of the first six words is uncertain. Sdm reads επερωτησω but BℵWL bo af vg have επερωτω. Ferr reads ερωτησω. [1]33 a omit ψυχ. . . . απολ.

v. 10. Sd inserts εν οργη after αυτους (D 1 minn latt), but this is a reminiscence of Mk (μετ οργης, so Ferr here). KΠ minn smooth by adding ουτως after εποιησεν. ℵ* reads απεκατεστη.

The Lk–Mt contacts are:—In v. 6 τήν before συναγωγήν (Lk and Mt always have the article with this noun), and the adjective ξήρα for Mk's participle (rarely used in this sense). In v. 9 δέ and εἶπεν. In v. 10 σου. In v. 11 δέ.

The common omissions are:—From Mk v. 1 πάλιν; the last mention of synagogue teaching is rather remote in both Lk (4:33) and Mt (9:35). From Mk v. 2 αὐτόν, which is needless and confusing (note Mk's αὐτὸν . . . αὐτὸν . . . αὐτοῦ). From Mk v. 4 "but they were silent," impossible in Mt's rearrangement and doubtless thought self-evident by Lk. From Mk v. 5 "with anger . . . heart" again impossible in Mt. Lk probably thought that "anger" was an improper word to use of Christ, and the rest of the clause was impossible without it. From Mk v. 6 εὐθύς and "with the Herodians"; these Herodians do nothing and are never mentioned again in the Gospels (Mk 12:13 is different).

No pre-Markan source is indicated.

(6) The first clause copies the opening of v. 1 (ἕτερος is "Lukan"), and καὶ διδάσκειν was obvious. The modifications in the second half result in a better accentuation, but the effect is a little monotonous (καὶ διδάσκειν καὶ ἦν . . . καὶ . . . ἦν). ἡ δεξιά was natural, but is not necessarily correct (against W). (7) The middle παρετηροῦντο is smoother, and its subject is supplied. σαββάτῳ is in the singular, as in vv. 1, 6. For εὕρωσιν cf on 5:19. (8) The first clause corresponds to 5:22; διαλογισμός and ἀνήρ are "Lukan." Mk's position of ξήραν (reading Mk as in B) is improved. καὶ στῆθι and ἀναστὰς ἔστη add dignity; ἀναστάς is "Lukan." (9) The introduction is much better than in Mk, particularly the insertion of ἐπερωτῶ. Mk's ψυχήν . . . ἀποκτεῖναι is harsh; W suggests that Lk may even have understood ψυχή as "soul," which a disappointed hope of healing might cause to be "lost." (10) πάντας compensates partly for the omission from Mk (W), and ἐποίησαν avoids repeating ἐκτείνειν. (11) Lk evidently thought that Mk's plot to murder Christ was placed too early in the Ministry (W, Ls, Z) and he has reworded freely. Wl thinks that the words omitted from Mk v. 5 influenced Lk here.

12–19. The apostles and the disciples.

12–17. Attempts to unify the topographical references in these verses are probably useless; cf critical note. As no "mountain" has been mentioned previously *τὸ ὄρος* should mean "the hill country" (W, Hz, JW, Ls), and consequently "level place" in v. 17 after "came down" must be rendered "a level spot in the lowlands." But W takes "came down" to refer to some (unmentioned) peak only, so that the "level place" is in the

hills (but how were the multitude of sick persons carried up?). Wl, Z ignore the article before *ὄρος* and translate "a hill," but this is inadmissible.

12. W takes "these" [1] to refer to v. 11, "now that declared enemies existed"; this is possible but needless. "Went out" is quite vague, but the city in which vv. 6–11 took place would seem to be implied. *διανυκτερεύειν* here only. *προσευχὴ τοῦ θεοῦ* [2] is a unique construction.

13. A very involved sentence begins here, which seems to have been left unfinished, for the first independent verb after "called" is "stood" in v. 17. The "disciples" form a group wider than in 5:30 or 6:1, but narrower than in v. 17. The final choice of the Twelve probably marked the close of a process of selection that had been going on for some time. Lk definitely states that the name "apostle" was conferred by Christ, but cf critical notes.

14. *ὃν καὶ ὠνόμασεν*, "whom, in addition to calling, he named." There is nothing in Lk to indicate whether the name "Peter" was conferred at this time, earlier, or later.

15–16. The genitives *Ἀλφαίου* and *Ἰακώβου* must be translated "son of." "Brother of" would not be used, except when the brother was well known (and cf v. 14).

For the literature on the Zealots, cf *GJV*, i, 486 f. But recently in Foakes-Jackson & Lake, *The Beginnings of Christianity*, i, 421–5 (1920), attention is called to the fact that Josephus uses "Zealot" only to describe the followers of John of Gishala after A. D. 66 (*BJ* IV, iii, 9 [160], etc), the leader of the reckless extremists at the time of the war against Rome. Earlier writers had assumed the identity of the Zealots with the holders of what Josephus calls the "Fourth Philosophy" (*Antt* XVIII, i, 6 [23–25]), founded by Judas the Galilean in A. D. 6. And, as a matter of fact, not only are the two systems alike but Josephus in describing this "Philosophy" attributes to it the same evils that he lays to the charge of the "Zealots." It would

v. 12. [1] bo D lat sy have εκεινας. [2] D omits του θεου.

vv. 15–16. The influence of Mt and Mk has naturally been great in this list, while D describes Thomas after Jn 11:16. D lat sy have Σχαριωθ. Ws omits the και before Ιακωβον (so BWA al; WH bracket).

seem then that John of Gishala simply preempted a term already in use and that Josephus refrains from calling the "Philosophy" Zealotic only because of the more specific later sense of the adjective. This would explain why the "Philosophy" is left anonymous although its adherents certainly must have borne some title.

Yet it may, however, of course be true that "Zealot" is applied to Simon in a non-technical sense, "the zealous"; both the Greek and the Aramaic equivalents were commonly so used.

17. The "level place[1]" is simply a place large enough to hold the enormous crowd of vv. 17–19; *πεδινός* here only. Lk has forgotten to supply *ὄχλος* with a verb. "Judea" is, of course, "Palestine."[2] *παράλιος* here only.

18. The construction is broken in the middle of the verse. Translate either:—"Many who were troubled were healed from unclean spirits," or (better, despite 7:21) "Many who were troubled with unclean spirits were healed." *ἐνοχλοῦσθαι*[1] in Heb. 12:15 only.

19. For the concept cf 8:44.

(12–19) Cf Mk 3:7–19, Mt 12:15 f; 10:2–4 (cf also Mt 4:25; 5:1). The Lk–Mt contacts are:—In v. 13 ἀπόστολοι (for Mk's ἀποστέλλῃ), obviously suggested. In v. 14 placing "Andrew" immediately after "Peter" (the two brothers were naturally placed together) and adding τὸν ἀδελφὸν αὐτοῦ (Mt has the nominative). v. 17 (Mt 4:25) has an apparent contact in ὄχλος πολύς (pluralized in Mt), but in Lk "disciples" are meant and in Mt "people."

The common omissions are numerous. From Mk v. 7 πρὸς τὴν θάλασσαν (a merely graphic touch). From v. 8 "and from Idumea" (meaningless to Lk's readers and perhaps offensive to Mt's). All of v. 9, which does nothing to advance the narrative. From v. 10 ὥστε ἐπιπίπτειν αὐτῷ (undignified). From v. 11 the actions and outcries of the demoniacs (used already in Lk 4:41). From v. 13 "whom he

v. 17. sa bo latt sys Marcion relieve the construction with an indicative in place of καταβας. [1] ΔE al minn sy read του; possibly a mere slip, but perhaps due to το ορος. [2] ℵ*W it miss the point by inserting "and of Perea" after "Jerusalem," while af c presuppose και αλλων πολεων after Σιδων, a reading found in D in place of Ιερουσαλημ . . . Σιδωνος.

v. 18. [1] The compound ενοχλουμενοι (BℵL 1 157 A minn) is the "harder" reading, as is απο after it instead of the υπο in Ψ al pl Ko. After ακαθαρτων KII al pl Ko insert και, probably because ενοχλουμενοι was taken with ηλθον (Ws).

v. 19. The singular εζητει in DA Ko al is a correction.

would" (obvious, but cf Lk's middle ἐκλεξάμενος), and "they went unto him" (vague). From vv. 14–15 the description of the apostles' functions (needless, while in Lk's day exorcism was not a specifically apostolic act). From v. 16 "he appointed the twelve" (a repetition). From v. 17 the title of the Zebedees, which had probably lost its significance.

None of the above is particularly important, but it is altogether likely that the church was accustomed to use lists of the Twelve that were briefer than Mk vv. 14–19; Lk and Mt may have given their lists in a form familiar to their readers.

A curious contact of a different sort lies in the fact that both Lk and Mt have given their "Sermons" immediately after their parallels to Mk 3 : 7 f, and in close connection with an ascent into "the" mountain. This can hardly be mere coincidence, for these verses in Mk are inconspicuous. Apparently Q's version of the Sermon had a preface something like Mk 3 : 7 f, including perhaps an account of the choice of the Twelve. And the "mount" may very well have stood in Q as an intentional parallel to Sinai. A reproduction of the Sermon was of course not in Mk's plan, but he may have used the preface.

To provide the Sermon with a stately introduction Lk has reversed Mk's order, putting the call of the Apostles (Mk vv. 13–19) before the gathering of the crowds (Mk vv. 7–12). But this transposition has caused topographical and grammatical confusion in Lk. Even in Mk the "mount" is none too clear, but Mk does not describe any descent from it. Hence, as the Sermon was obviously impossible in the hills, Lk has inserted "came down" and "level place," without much reflection as to the meaning of either in the context. After the transposition the verb "followed" in Mk v. 7 became inappropriate and Lk dropped it, so leaving his sentence with no verb at all (he probably thought of a repetition of ἔστη).

It may be noted that Lk's transposition leaves the reason for the choice of the Twelve unexplained (Ls); in Mk the immense crowds account for the need of helpers.

(12) The introduction is conformed to vv. 1, 6, and the use of ἡμέρα is "Lukan." The insertion of nightlong prayer before so crucial an act as the choice of the Twelve was natural. An explicit distinction is made between "apostles" and "disciples." For some reason Lk has reproduced none of Mk's nine instances of προσκαλεῖν, although in 18 : 16 he has introduced the word into Mk 10 : 14 (cf Mt. 18 : 2), and he has it also in 7 : 19; 15 : 26; 16 : 5 (and nine times in Acts). Lk has ἐκλέγεσθαι four times and seven times in Acts, Mk only once, Mt not at all. After ἐκλεξάμενος, the addition of ἀπ' αὐτῶν was proper. The origin of the Christian use of ἀπόστολος is obscure, but the Palestinian church must have had some Aramaic equivalent

(שְׁלִיחָא?); on Jewish "apostles" cf *GJV*, iii, 119 f and the literature there quoted. But neither Mk nor Mt attribute the first use of the word to Christ, so that Lk seems to have introduced an (easy) anachronism. (14) The repetition of ὠνόμασεν is better than Mk's ἐπέθηκεν ὀνόματα. The relationship of James and John has been stated already in 5:10. (15–16) The substitution of "Judas" for "Thaddeus" must be due to some non-Markan tradition (cf Acts 1:13), though Lk's reason for preferring it is not known. W, noting the Johannine contact (Jn 14:22), thinks of L's list, and this is a plausible supposition. The transfer of the names to the eleventh place brings the two Judases together. ζηλωτής translates Mk's Καναναῖος, and καλούμενος is "Lukan." For προδότης cf Acts 7:52 (2 Tim 3:4).

(17–19) Cf above on the common omissions. (17) Mk's "with his disciples" is enlarged into "a great multitude of disciples" and the genitive here is balanced with τοῦ λαοῦ ("Lukan"). "All" before "Judea" compensates for the omission of the divisions of Palestine. τῆς παραλίου is a distinct improvement on Mk's περί. ἴᾶσθαι (here and in the next verse) is "Lukan." Note the conversion of Mk's "hearing what he did came" into "came to hear," so making a better preparation for the Sermon. νόσων is more dignified than Mk's μάστιγας. (18) The omission of Mk's outcry of the demoniacs (cf above) involves some rewriting. (19) The transfer of the desire to touch Christ (Mk v. 10) to this position gives an excellent climax, which is heightened by the second clause (cf 8:46).

6:20–7:1. The so-called "Sermon on the Plain" is not strictly unified. In vv. 27–49 there is, to be sure, only a single theme, love for one's neighbor, but even this theme is not treated systematically. In vv. 27–38 the virtue is presented positively, under various aspects; in vv. 39–45 a negative parallel follows but is restricted to the single sin of reckless criticism, while in the conclusion (vv. 46–49) the terms are once more entirely general. And this lack of unity is intensified by the prologue (vv. 20–26), which deals with God's reversal of earthly values (an entirely different subject), so that the transition to v. 27 is harsh.

As the discourse stands in Lk, it must be read as addressed exclusively to members of the church. Despite their seemingly low estate they should feel full contentment. And they should endeavor to realize their high vocation in acts of unbounded goodness to all, abstaining especially from all harsh judgments

on others. Only they who fulfil these precepts have a true right to address Christ as "Lord."

Mt's "Sermon" is primarily an attack on Pharisaic ethics, but this feature is absent from Lk.

(6:20–7:1) The critical facts seem to be as follows:—Lk knew the Q version of the Sermon that underlies Mt 5–7 (cf on 16:16–18), but its treatment of Jewish casuistry was too technical for his readers. Yet he wished to preserve the well-known form of the section in Q. So he effected a combination, in which vv. 20*b*–26 and vv. 27–38 (passages originally disassociated) are taken from L, while the remainder is from Q.

20–26. The Beatitudes and Woes.

20. Christ, ignoring the presence of the classes detailed in vv. 17*b*–19, proceeds to address the disciples exclusively (v. 23); Lk writes as though they were gathered in a distinct group. So the Beatitudes are not pronounced upon the "poor" in general, but only upon these particular poor persons. This corresponds with the facts of history; few of the earliest Christians were drawn from the wealthy class and the Gospel found its most fertile field among the poor, but Christ's teaching was not embraced by a majority of the lower order. Consequently, the sense is not simply, "Ye are blessed because ye are poor." Rather, "Your poverty has disposed you towards a reception of the blessings."

"Yours is the Kingdom" in the sense that future entrance into the Kingdom (cf v. 21) is guaranteed (against P).

21. The participles are modified with "now," as the sufferings are in such contrast with the happiness to come. From the absence of "now" in v. 20 Z deduces that even in the Kingdom the blessed will be "poor"; but this is over-refined. γελᾶν in v. 25 only.

22. Note the progression, "Hate, . . . separate themselves from, . . . revile, . . . accurse your name." The last phrase may, indeed, be translated "give a bad name to," "slander" (Wl, Ls, cf P), but in this case there is no advance on "revile,"

v. 21. D omits the second beatitude; homœoteleuton seems the only explanation.

and the climax is lost.[1] Cf such Jewish formulas as "May his name be blotted out" (Ps 109:13, etc), a recognized malediction on apostates. "Name" has, consequently, nothing to do with "Christian," although Lk may very well have so understood it (W, Hz, P, Ls; contrast Jas 2:7); the "name" is the personal name of the disciple, in contrast to "the Son of Man" for whom he suffers. The plural "names" would have been pedantic. *ἀφορίσωσιν* probably has the technical meaning "excommunicate" (W, Hz, P, Ls).

23. *σκιρτᾶν* (1:41, 44 only) as in Ps 114:4, 6. The reward is probably (though not necessarily) thought of as already laid up in heaven. "Their fathers" means simply "men like them," a common Jewish usage (cf on 11:48). Hz, Ls, taking "fathers" literally, detect a reference to the breach between Judaism and Christianity, but this is quite needless; Lk doubtless thought of the "fathers" of Gentile opponents of Christianity, as well as Jewish. "Prophets" to Lk might be a description of all Christians (Hz, JW, Ls, Z), but this is probably not meant.

24. As no enemies of Christ are named in vv. 17–19, these words are a pure apostrophe (against Z); cf also "ye that hear" in v. 27. The possession of present "consolation" kept the wealthy from interest in Christ's message, and so excluded them from the Kingdom (W). The problem of "unconsoled" rich men is not raised, for Christ (and Lk) met few of this class.

25–26. The parallel to vv. 21–23 is preserved.[1] W limits v. 26 (and so vv. 24 f) to only such rich men as enjoy flattery; this is probably right in theory but raises an irrelevant issue. A Lukan reference to worldly Christians (Ls) is anything but evident.

(20–26) Cf (in part) Mt 5:1–12.

The relation between Lk and Mt is most clearly seen in a comparison of v. 22 with Mt v. 11. In Lk the disciples appear as a group more or

v. 22. [1] The transposition of the two clauses in D latt seems due to some such misunderstanding.

v. 23. 579 a sys have "hour" for "day."

vv. 25–26. [1] The MSS naturally tend to make this parallel more complete.

v. 26. Ti, Sd have the order καλως ειπωσιν υμας, with ℵ 33 LA minn ff$_2$ r l vg [MSS]; WH read καλ. υμ. ειπ., with WΔD al pl Ko a c f vg; Ws has υμ. καλ. ειπ., with B af q. The question is quite indeterminate. Θ b omit υμας. Β ṣa 700 sys omit οι πατερες αυτων.

less distinct from Israel, many of them having been formally excommunicated. In Mt the opposition has not advanced beyond personal abuse. Consequently the priority of Mt's version is obvious. On the other hand, the Jewish character of Lk shows that the changes are not due to the Evangelist. The conditions here are Palestinian, and the "disciples" of v. 20 are really members of the struggling, poverty-stricken Jewish church. Moreover, the rich men of vv. 24–26 are presupposed to be religious leaders, a state of affairs that existed only in Palestine.

The section is from L; cf καὶ αὐτός in v. 20, κλαίειν in vv. 21, 25, μισεῖν in v. 22.

(20*a*) The sentence has only a general similarity to Mt 5:1 f. Lk's other instances of the phrase ἐπαίρειν τοὺς ὀφθαλμούς (16:23; 18:13, not in Acts) are both L; the words here restrict the address narrowly to the disciples. (20*b*) The original Aramaic would have had for "poor" some equivalent of the Hebrew עֲנִיִּים, a technical word for Israel's patient sufferers in Isa 61:1, etc (Wl, Ls, Z). Mt's "in spirit" is consequently a (correct) gloss to prevent "poor" from being taken too literally, although the construction is awkward. The original sense of the Beatitude was, "God will give the Kingdom to those who humbly submit themselves to His will." L's second person accords with L's other changes (so usually, against Wl), and was aided by the form of v. 22 (W, Hz). (21) During Christ's lifetime His immediate disciples were not normally in physical need, while actual hunger must have been of frequent occurrence in the early church. So Mt's "after righteousness" must be original (W, JW; Wl calls it another "correct gloss"), and his "thirsting" is likewise original. Similarly "now" is an addition of L's (or Lk's). In the second clause Q and L appear to have independent translations.

Mt's v. 5 (v. 4 in Tischendorf) and vv. 7–9 could not have been used here in L, even if they are not additions by Q or Mt (as may be indicated by their different tone). Mt's v. 10 merely anticipates the closing Beatitude, although its effect is good.

(22) Palestinian Christians were persecuted for their adherence to "the Son of Man" (Acts 7:56), but Christ in addressing His disciples would have said "on account of me" (so usually, not JW). (23) Lk's Greek is here more like Mt's; Lk (or even L) may have been influenced by Q (W). The prophetic "in that day" is doubtless secondary (Hk), but it may be due to L rather than Lk; the phrase was a technical term (Mt 7:22, etc) and is not "Lukan." The aorist χάρητε is due to ἡμέρᾳ. Lk would hardly have introduced the over-concrete σκιρτήσατε (against Hk); cf on 1:41. κατὰ τὰ αὐτά appears in a Q context in 17:30 and (in the singular) is found in Acts 14:1, so that the phrase is probably Lukan (W, Hk). Wl thinks the difference between "their

fathers" and "those before you" due to a confusion in the Aramaic, but no influence from Lk 11:47 f seems possible (against Hk).

Wl, JW, Ls question this last Beatitude, as laying too much stress on suffering for Christ's sake. But Christ's followers certainly had to bear reproach in His lifetime, and He certainly must have been called on for encouragement (cf Hk). The other Beatitudes (in their Q form) are of the very essence of His ideal.

(24–26) These verses contain nothing positively inconsistent with Christ's teaching, but such a general apostrophe has no real parallel in the Gospels. So the creation of these woes by the earliest church is highly probable (so usually); the Beatitudes had only to be reversed.

27–38. On love of enemies.

Note the three subdivisions, vv. 27–31, the extent of this love, vv. 32–35, the reward of this love, vv. 36–38, the forbearance of this love. These subdivisions are clearly marked by verses (31 and 36) that link from each theme to the following.

27. There is no connection whatever between vv. 26 and 27. As a motive for love nothing could be worse than the imprecations in vv. 24–26, and "you that hear,[1]" which marks the end of the apostrophe, only serves to heighten the contrast in tone. The rich men of vv. 24–26 are certainly among the "enemies" of the present verse (against P). It should be needless to say that by "love" is meant primarily "willing service"; love as an emotional affection is wholly in the background (against JW).

28. Note the climax, "enemies, . . . hating you, . . . cursing you, . . . grossly insulting you," perhaps a climax of "thought, word, deed" (K). This accumulation of short precepts[1] is paralleled in v. 36, but not elsewhere in the Gospels. *ἐπηρεάζειν* in 1 Pet 3:16 only.

29. The character of the injunctions makes a change to the singular necessary. The robber would first seize the outer garment (*ἱμάτιον*). *τύπτειν ἐπί c. dat.* seems unique (P). *κωλύειν ἀπό* is Hebraistic.

The prohibition of the spirit of personal revenge or greed is absolute, but it is strictly personal and does not purport to

v. 27. [1] W adds μου.
v. 28. [1] Here and in the following verse the asyndetons are corrected freely.
v. 29. Ti reads εις for επι (with ℵ* WDΘ minn latt).

include social responsibility; Christ does not say (for instance), "if a man strike thy wife, let him strike thy daughter also," or "if a man take the widow's bread, let him take the orphan's also." Cf especially P. The extreme emphasis with which this and the following precepts are enunciated, and the prominence given them by tradition, show that these rules marked a sweeping departure from current Rabbinical teaching. Rabbinism no doubt contained many precepts not unlike Christ's (elaborately collected in SB) but in the main these were smothered under a disproportionate mass of irrelevant matter.

30. *αἰτοῦντι* in the context should mean "asking with threats or violence," but Lk does not seem to have intended this. The repetition of "and from him that taketh away" from v. 29 is ungraceful. *ἀπαιτεῖν* in 12:20 only.

31. This verse is best taken with what precedes, as otherwise the precepts in vv. 27–30 are left without a summary, but it serves also to effect the transition to what follows. In any case the context gives to "men" the sense "even if they are hostile," although Lk probably did not notice this.

32–33. *χάρις*, "thanks," here approaches "reward" (v. 35); W's translation, "God's pleasure in the act," is too abstruse. The exercise of natural affection is as much a purely human instinct as the desire for food or sleep, and so it cannot be counted as a special virtue. For "sinners" cf on 5:30 but the noun here may have a broader sense. *ἀγαθοποιεῖν* appears to be a Jewish formation.

34. The Old Testament prohibition of interest made loans difficult to obtain, so that "lending" became a cardinal virtue, worthy to be classed with "love" and "doing good" in general (Ps 112:5, Sir 29:1–7, etc). This verse must have puzzled Lk's Greek readers, as among Gentiles "sinners" lent with the expectation of receiving considerably more than "as much" (P

v. 31. και υμεις is placed in the margin by WH, omitted by Ws, and bracketed by Sd (om B 579 700 a ff$_2$ l sys; om και 565 af q; b q bo place (και) υμεις after ομοιως). In so familiar a saying conformation to Mt would be especially easy.

v. 32. sys omits the second clause, doubtless through homœoteleuton.

v. 33. Sd omits the γαρ before εαν, which WH bracket; it is read only by B ℵ*700. But LΘDA al pl Ko have γαρ after the second και (somewhat similarly in v. 34).

v. 34. B 700 af omit εστιν (so Ws; WH bracket).

misunderstands). The final clause gives to "of whom ye hope to receive" the sense "who will repay," not "who will lend to you."

35. μηδὲν ἀπελπίζοντες would normally mean "nothing despairing," "never losing hope.[1]" If this is the force here, then the object of the hope is God (not the person benefited), for the context insists on the irrelevancy of man's attitude. And this translation (P, Hz?) makes fair sense. But "hoping for no return[2]" (so usually) is far more appropriate in the setting, and is justified at least by the etymology of the verb (ἀπό + ἐλπίζειν). Tischendorf reads μηδένα[3] ἀπελπίζοντες, "despairing of no one," but this brings in an alien motive. "Ye shall be," etc, does not appear to mean more than "God, who loves such actions, will make you His sons" (= "members of His Kingdom," cf 20:36). In Mt 5:45 it may be implied that part of the reward consists in becoming Godlike, but this is hardly indicated here. ἀχάριστος in 2 Tim 3:2 only; the paronomasia with χρηστός is doubtless intentional.

36. The asyndeton[1] together with the conjunction[2] at the beginning of v. 37, indicates that this verse belongs with what follows (Wl, JW, Z); the "mercy" consists primarily of abstinence from judgment. But the general language forms a link with what precedes, as does the similarity to the last clause of v. 35 (W).

37–38. In the context "give" should properly be "make all allowance for." But this is probably too narrow, and the precept is really a little out of key. Cf on v. 30. The figure is taken from measuring grain or meal. "Into the bosom"; the girded upper-garment formed an excellent means of carrying bulky commodities; the custom and its designating phrase existed in Greece as well as in the Orient. πιέζειν,[1] ὑπερεκχύνειν, and ἀντιμετρεῖν here only; the second is known only

v. 35. [1] Cf desperantes in latt, vg [MSS] syh. [2] Cf nihil inde sperantes in af c vg, and sa "not intending to take anything (again)." [3] ℵW 1071 Π* 489 X sysp. So WHm.

vv. 36–37. [1] So in BℵWLD 1 minn Ξ latt sys; Ko inserts ουν. [2] Omitted in Ta sa bo D 1 minn lat sy.

v. 38. [1] Omitted in bo af c r sys.

in the LXX and the third is apparently unique. After the emphasis on super-recompense the change in the last clause to exact recompense[2] is certainly surprising (against P).

(27–38) From L; cf μισεῖν and εὐλογεῖν in v. 28, ὁμοίως in v. 31, ἁμαρτωλός in vv. 32 ff, ἀπολαμβάνειν in v. 34, and the thoroughly Jewish style and coloring of the whole.

The coincidences between the separate sayings in this section and their parallels in Mt do not appear (for the most part) to be anything more than what would occur in the independent transmission of similar precepts. It appears quite impossible to predicate any single written source from which Lk's and Mt's versions are both derivable, for the relations of the order of the sayings become too involved. If x represent Lukan matter not in Mt, then the Matthæan verses parallel to Lk's are 5 : 44*a*, x, x, 44*b*, 39 f, 42, 7 : 12, 5 : 46 f, x, x, 45, 48, 7 : 1, x, x, 2. The simplest explanation is that Lk and Mt draw from independent collections of Christ's sayings, which in Mt's source were arranged to bear on the interpretation of the Law, in Lk's so as to illustrate the duty of service. The various precepts in these collections must have been uttered by Christ on many occasions and in many forms. Hence little is to be gained by discussing all the variations between Lk and Mt, and, in particular, there is no point at all in trying to explain Lk's omissions from Mt (or *vice versa*).

(27–28) The resemblance to Mt 5 : 44 is not close enough to justify the assumption of a direct common source. "That hear" is a gloss of Lk's to establish a connection with the unrelated vv. 20–26 (Hk), but otherwise there is nothing in either Gospel that points to later additions. "I say unto you" may perhaps be a reminiscence of Q (cf Ls), but it may equally well be simply good tradition. But the abrupt style must be referred to L. (29) The only coincidences with Mt 5 : 39 f are those that would have been inevitable in any Greek forms of the sayings. The use of the (first) participle is doubtless Lukan (Hk), but τύπτειν is not specially characteristic of Lk (in 12 : 45 it is from Q), despite its five occurrences in Acts. The second half of this verse and Mt v. 40 may go back to really distinct sayings of Christ; if they have a single common source, the changes are too great for anything but oral tradition (W). The use of the verb in the singular has no critical significance (against Ls). (30) The first clause of this verse is certainly out of context, and the whole may be a Lukan insertion from Q. If so, the original form would be as in Mt 5 : 42, Lk having roughly conformed

[2] Sd reads τω γαρ αυτω μετρω against ω μαρ μετρω in BℵW 33 LD 1 minn Ξ c. Θ Ferr latt sys omit γαρ. The neutral reading may well be an accommodation to Mt. WHm has the simple μετρηθησεται (B* 33 sa minn af b q sy).

it to his own v. 29 so as not to anticipate v. 34 (Hk). But the verse may have stood in L (W). (31) In the case of so important a saying as this, not too much weight should be attached to the agreement with Mt 7:12 (cf W); certain of Christ's sayings must have assumed a fairly fixed Greek form well before the beginnings of the Synoptic period (cf on 11:2–4). The position here is poor, but this is L's fault rather than Lk's (against Ls), for v. 32 could never have followed v. 30 (or v. 29) directly.

(32–35) These verses form a unit of thoroughly Jewish form and content which is certainly not due to Lk (against Ls). The repetition of "sinners" is an essential part of the style, so that reflections on Lk's avoidance of Mt's "publicans" or "Gentiles" are beside the mark (against Hk). L may perhaps be responsible for the literary form, but there is no real objection to referring the whole to Christ. (32–33) These verses probably represent a tradition independent of that in Mt 5:46 f. γάρ after the καί is a Lukan touch, but the meaning of χάρις has nothing to do with Pauline usage (against Hz). (34) W detects a difference of tone between "those loving you" and "from whom ye hope to receive," but this is very tenuous. Ls, who recognizes the Jewish character of the verse, rather curiously thinks it was written by Lk; he holds that it was added "to give equilibrium." (35) Ls suggests that "and your reward shall be great" is repeated from v. 23, W that the closing words are a reminiscence of Q (Mt 5:45); neither clause is indispensable. If Lk and Mt are to be brought into comparison, the latter is more concrete and Jewish; Lk for some reason dislikes "heavenly" as an attribute of God. (36) From the difficult position of this verse W argues that it is a reminiscence of Q (Mt 5:48). Wl regards Lk's "merciful" as "much more genuine" than Mt's "perfect," but the Greek words seem mere translation variants of an Aramaic "good"; "perfect" and "merciful" do not naturally suggest each other. (37–38) The cumulation of short precepts is in the style of vv. 27 f. The context of the final clause of v. 38 is poor (cf exegetical notes), and apart from this clause the section ends with an impressive generalization ("give"). W holds that Lk has added the clause from Q, and this is probably right. To invoke an influence of Mk 4:24 f (Ls, cf Hz) is artificial.

The place of the above section in L cannot be determined. None of the sayings present any problem as actual utterances of Christ.

The only "Lukan" terms in the above are the possessive datives in vv. 32–34.

39–45. On judging others.

39–40. The condemnation of "judging" in v. 37 gives the connection. A pitiless man cannot really benefit the objects of

his criticisms; if men submit themselves to his guidance, they will fall into his faults. "Guides of the blind" was perhaps a self-chosen title of the Pharisees; cf Rom 2:19. A teacher cannot impart more knowledge than he himself possesses, not even to his most diligent pupils. v. 49 is quite as general as v. 39 and there is no reference to Christ[1] in "teacher" (against Wl, JW). For the opening words of v. 39 cf 5:36. Wl, JW (cf Z) take "every one[2]" as representing an Aramaic adverb, "he who is wholly instructed." With v. 40 cf *Pirq. Ab.* 2:8, "Eliezer b. Hyrcanus is a plastered cistern, which loseth not a drop." Note the pedagogic presuppositions that regard instruction as simply the imparting of information.

41–42. These verses contain the application of the parable in vv. 39–40, the words "beam in thine own eye" probably referring to "blind guide" in v. 39. The figure of the beam is intentionally grotesque. *οὐ βλέπων* appears to be the only case in Lk of a non-conditional participle negatived with *οὐ*.

43–44. A second "parable," with the same moral as vv. 39 f. The connection is meant to be very close (*γάρ*[1]), but it would be improved by an interchange of the clauses[2] in v. 43 (Hz, cf Jl). The "fruit" here is influence on others. W thinks that *σταφυλήν*[3] has been put into the singular for emphasis, "not a single grape."

45. A final generalization closes the section. *προφέρειν* refers to words, not to works; the verb is found here only.

(39–45) From Q; the parallels in Mt are scattered.

(39) Cf Mt 15:14. W holds that Lk has preserved the original place of this saying, but its meaning in Lk is too specialized and its connection with what follows too hard. Mt's context is, to be sure, Markan, but the anti-Pharisaic point he gives the verse is undoubtedly correct. Lk has used the saying to soften the transition (cf 5:36) from

v. 40. [1] This reference has created εστω in ℵ sa Θ minn F, and may be responsible for the omission of the whole clause in ΛΓ. Cf sys, "there is no disciple who is as perfect as his master in teaching." [2] Om ℵ b.

v. 42. Sd begins with η in brackets; om B af ff$_2$ sys; ℵ minn have δε.

vv. 43–44. [1] Om D a; likewise in v. 44 by more MSS; Γ has δε. [2] Actually found in 579. [3] Pluralized in Ψ^{c}L Ferr latt syp. ℵ has βλαστου for βατου; 28 has ρωδα for συκα.

v. 45. After the first καρδιας Sd adds αυτου in brackets; om BℵD 579; D reads αυτου της καρδιας. For λαλει D has καλει.

L to Q, v. 41 helping to suggest placing it here (Hz). As regards the form, Lk's double question is simpler and doubtless more original than Mt's declarative form (W, Jl), but Lk has made a compound of the second verb. (40) The artificiality of Lk's context is obvious, even apart from a comparison with Mt 10:24 (cf Jn 13:16; 15:20); Lk perhaps quotes from memory (W, Hz, Jl). The second clause in Mt (if original) was not adapted to Lk's use of the saying. κατηρτισμένος is literary, even if not specifically Pauline (against Hk, Ls). (41–42) Cf Mt 7:3–5. The agreement between the Gospels is unusually close; such differences as occur seem to be all due to Lk's stylistic revisions, with the possible exception of δύνασαι in v. 42 (cf 3:8; 12:25; 16:13 [*bis*]; all Q). W thinks that the section was originally anti-Pharisaic; Wl dissents. After this point Q seems to have contained Mt 7:6, 12–15, but Lk has given Mt 7:12 already (v. 31) and the other verses would have been inappropriate here. But cf 13:24.

(43–45) vv. 43–44*a* are paralleled in Mt 7:18, 20, as a condemnation of "false prophets," and again in Mt 12:33, as a self-defence of Christ. v. 44*b* is paralleled only in Mt 7:16, v. 45 only in Mt 12:35, 34*b*.

W holds that Q contained vv. 43–44*a* twice. And this is really the only satisfactory explanation of Mt's doubling the passage, for Mt 12:33–37 is not in Mt's own style and has no reference to the controversies of his day (cf W, Jl, Ls). Then Lk met Q's first use of the section at this point, and he enlarged and supplemented it from the second occurrence in Q, rearranging the order so as to connect with v. 44. Mt 7:15–16*a*, 20 would have been out of place in Lk; Mt 7:19 and 12:34*a* are probably not part of Q.

(43) To extricate the exact wording of Q from the three versions is a hopeless task, and the "original" form must remain in doubt. Indeed, it may even be doubted that a single original existed; the two occurrences in Q may actually represent two different forms in which Christ delivered the saying. It is probable, however, that Mt 12:33 in Q was more or less like Lk 6:43; ποιήσατε is doubtless an addition of Mt's (Jl, Ls). In Mt 7:18 the distinctions between ἀγαθός and καλός, or between πονηρός and σαπρός, could hardly be expressed in Aramaic; ἀγαθός and πονηρός are *moral* terms which tend to allegorize. In Lk 6:43, Lk is responsible for the participles (Hk), and he has avoided repeating δύνασθαι after v. 42*b*. (44*a*) ἕκαστον and ἰδίου are due to Lk. (44*b*) Mt's interrogative form is probably primary (W, Hk). The original names of the plants must remain indeterminate, for Gen 3:18 may have been the model, may have influenced Mt, or may be irrelevant. If any choice is possible, Lk's vague βάτου deserves the preference, but his singular σταφυλήν and the technical vintage term τρυγῶσιν are refinements (W, Hk). W, Hk hold that Mt 7:17 stood here in Q and was omitted by Lk as needless, Jl considers Mt's verse

an allegorical expansion. (45) Mt's reversal of the order is caused by his introduction of v. 34*a* (cf Jl), but the other differences are due to Lk's stylistic improvements. Hk, rather curiously, does not include this verse in Q.

46–49. Concluding warning.

46. The theme is changed abruptly to the sin of lip-service, for "do what I say" can hardly be restricted to abstinence from criticism. To Lk's readers, of course, "call me Lord" meant "profess Christianity."

47–49. The contrast between the two men is based on the amount of labor exerted by them. Each chose a suitable site near a water course, but the former took pains to dig through the surface-earth to the underlying rock, while the latter saved himself the trouble. A flood (perhaps thought of in Lk as a very rare occurrence) showed the justice of the former's precautions. Good Rabbinical parallels in SB (on Mt 7 : 24). *βαθύνειν*, *συμπίπτειν*, *προσρήγνυσθαι*[1] and *πλήμυρρα*[2] here only; the latter two are non-classical. In v. 49 JW takes *ῥῆγμα* as "rent."

(46–49) Cf Mt 7 : 21, 24–27.

(46) Lk's shift in the position of Mt 7 : 12 has unduly narrowed the meaning of this verse; cf exegetical note. And in form Lk seems to be secondary throughout (so usually, against Wl), Mt's hypothetical statement having become a rebuke of unworthy members of the church. Indeed, the differences are so great that Hk questions the existence of this saying in Q, while W refers Lk's form to L.

The original Aramaic title used for "Lord" in this saying is not important; "mara" or "Rabbi" are both possibilities, or the wording might even have been "not every one who calls himself my disciple, . . ." Jl suggests "not every one who hears my words," but this would not have been worth saying. Ls thinks that something like Mt 7 : 22 f stood here in Q but was unsuited to Lk.

(47–49) The chief difference between Lk and Mt here is that Lk lays the stress on diligence, Mt on foresight. Lk's form certainly gives a better moral (Jl, Wl), but for this very reason it is probably secondary; the quiet simplicity of Mt's form is much more in Christ's style. In Mt a familiar feature of Palestinian scenery is described, the *wady* beds, dry and sandy most of the year but flooded after "the" rains. So the wise builder chooses outcropping rock for his site, where pos-

v. 46. For α WHm, Ws read ο (B af).
vv. 48–49. [1] In v. 49 Γ has προερ., and D συνερ. [2] Its spelling varies.

sible. In Lk there is found only a vague description of a "flood," such as might happen anywhere.

(47) Jl, Ls support Lk's "coming to me" as forming an appropriate climax, "coming, . . . hearing, . . . doing," but this climax is studied and the phrase has a Johannine sound (W). Lk has introduced the participles. He uses the first person ὑποδείξω similarly in 12:5; Acts 9:16 (cf the aorist in Acts 20:35), and the only other New Testament instance of the verb (Lk 3:7 = Mt 3:7) has a different sense. So the whole clause may be a Lukan addition (against W). (48) There is nothing particularly "eschatological" about Mt's "shall be likened" (against Jl), and Lk is better Greek (Hk). But Lk would not have changed ἀνδρί to ἀνθρώπῳ. φρόνιμος would have been out of place in Lk; cf 12:42 (and Mt 25:2). Lk's participle and his suppression of Mt's αὐτοῦ τήν improve the style. "Who . . . foundation" points the moral somewhat laboriously, but the fact that only Lk uses σκάπτειν has little significance. On πλήμυρρα cf above and the exegetical note. προσέρηξεν is much better than Mt's προσέπεσαν. ἰσχύειν is a favorite verb of Lk's (8 times Gospel, 6 Acts); a repetition of "on the rock" is avoided. (49) Lk avoids repeating the whole description. The aorist of the participles is a refinement. "Straightway" heightens (against Jl), and Lk has used a compound verb. ῥῆγμα is due to προσέρηξεν (W); Ezk 13:11 (Jl) is rather remote and JW's explanation is strained. "Of that house" compensates for the omission of Mt's "the winds . . . thereof."

The alterations are too extensive to be attributed solely to Lk. Tradition has been at work on the parable to point its moral and Lk preferred to use it in this form, with some further changes of his own. But there is nothing to indicate the immediate source; W argues for L, but no signs of L's vocabulary appear.

CHAPTER VII

(1) Cf Mt 7:28; 8:5*a*.

A Q transition verse, into which Mt has inserted (7:29–8:4) Mk 1:22, 40–45. Mt 8:5*a* is paralleled by both Lk here and Mk 2:1. It is just possible that Q contained something like Mt 8:1, for, as Christ's ascent of the "mount" was described, the descent could hardly be omitted. But Lk has told this already (6:17). Mt's "it came to pass when Jesus had finished these words" is a set Matthæan phrase (Mt 19:1; 26:1, cf 11:1; 13:53) and its insertion, together with the

v. 1. In place of επειδη (BWC* ΑΠ minn X) επει δε is found in ℵ al pl Ko (WHm); the asyndeton is distinctly "harder." K minn conflate into επειδη δε; Θ minn have οτε δε; D it και εγενετο οτε.

addition of clauses from Mk, must have disarranged Q's wording seriously. On the other hand, ῥῆμα and λαός are "Lukan," and ἐπειδή (13:46, three times in Acts, not in Mk or Mt) and εἰς τὰς ἀκοάς (Acts 17:20) are likewise to be referred to Lk. But Lk does not use πληροῦν again in this sense.

2–10. The centurion's faith.

2–3. After v. 1, "when he heard concerning Jesus" may mean "hearing of Jesus' return." But this is not said and probably is not intended. The centurion was of course in the (police) service of Antipas, whose force would have been officered as far as possible by professional soldiers. A Jew among these would have been a rarity, and the centurion here was a Gentile (contrast 3:14). But he had strong leanings towards Judaism, and he may have been a half proselyte (Acts 10:1). As a Gentile, he was reluctant to approach a strange Jewish teacher, and employed the mediation of local "elders," the official heads of the community.

4. The use of a relative with a subjunctive[1] after *ἄξιος* is very unusual.

5. The military rank of a centurion was humble but in police administration opportunities of accumulating wealth were many, even for an honest man.

6. After despatching his first deputies, the centurion was again seized with scruples. So he sent[1] other emissaries, begging Christ not to go to further trouble.[2]

7. The apology[1] for the centurion's non-appearance in person seems strangely placed; it should have been made by his first messengers (W). *λόγῳ* is intentionally used for *λόγον*,[2] as the word is thought of as the instrument of the miracle[3]; this use otherwise only in Mt's parallel. *παῖς*, "boy," shows the man's affection for this particular servant.

v. 4. Ti, Sd read ηρωτων (ℵLΔD 1 Ferr minn Ξ); otherwise παρεκαλουν (but A minn have παρεκαλεσαν). [1] παρεξει in A al pl Ko. Θ reads παρεξης; minn παρεξεις.

v. 6. After απεχοντος Ti omits απο (with ℵD 1 Ferr), and after λεγων he omits αυτω (with ℵ*Θ 700 b q vg). [1] After επεμψεν Sdm inserts προς αυτον (against Bℵ* minn); A reads επ αυτον; W προς αυτους. [2] Sd (non mg) has the order ειμι ικανος (against BℵW 700 b).

v. 7. [1] Omitted by Ta D 700 minn af it sys. [2] Changed in 69 minn Γ l. [3] Sdm has ιαθησεται, as in Mt (against BL sa); otherwise ιαθητω.

8. The centurion knows the power of a command from authorized lips, and he is wholly convinced of Christ's authority. W, Z argue that he believed Christ would send an angel of healing, Hz, JW that He would expel the demon causing the sickness, but neither supposition is particularly relevant (Ls). "Servant" is general and does not necessarily designate the sick man; the centurion had other servants.

9–10. Christ's assent to the request is taken for granted.

(2–10) Cf Mt 8: 5*b*–10, 13.

The close agreement between Lk and Mt in their wording of the body of this section is proof of a common source; and their agreement in placing it after the Sermon (in Mt only the story of the leper intervenes) is proof that this source was Q. But the divergence at the beginning is very considerable; in Mt the centurion comes himself, in Lk he sends deputies. An abbreviation of Q by Mt (Z) is hardly possible, for the rather pointless character of these verses is unlike Q, which ordinarily does not waste a word. On the other hand, an expansion of Q by Lk seems incredible. Would the Gentile Lk, who was writing for Gentiles, go out of his way to insert with considerable emphasis that Christ could be approached by a Gentile only through the mediation of Jewish elders? A desire to stress the centurion's humility (Hz, JW, cf Ls) could have been satisfied in a less objectionable manner.

The most plausible assumption is that Lk had the material in a parallel account, and he felt bound to give it for historic completeness. This account would have been L; cf the use of ἀπέχειν, "be distant," in v. 6, the contact with Jn 4: 46–54, and the narrowly Jewish emphasis. Cf also on v. 9.

The words of the centurion's message may, indeed, have been learned by heart by his emissaries, but they would certainly be more natural in his own mouth. Perhaps the circle in which L originated felt that any dealings on Christ's part with Gentiles required explanation, particularly dealings that included such superlative praise. So the explanation grew up that this Gentile was an extraordinary benefactor of Israel and most humble in the presence of Jews. Reminiscences of the Jairus story seem to have aided in putting this interpretation into narrative form (cf especially Wl, K); both the ruler of the synagogue and its founder appeal for aid in sickness.

(2) Lk seems to have condensed the opening words, but no choice can be made between Lk's δοῦλος and Mt's παῖς. But κακῶς ἔχειν is

v. 9. For ουδε (ουτε Ko) D has ουδεποτε, and Θ it εν ουδενι.

v. 10. Before δουλον Sd inserts ασθενουντα (against BNWL 700 157 minn af it sysj).

not Lukan; it occurs only in 5 : 31, where it is from Mk. "At the point of death" is doubtless a natural heightening of the miracle. (3) "Of the Jews" may be Lk's addition; ἐρωτᾶν is "Lukan." (4) παραγίνεσθαι and ἐρωτᾶν (if read) are "Lukan." (6) σύν is "Lukan," as is πέμπειν. μὴ σκύλλου may well be a further reminiscence of the Jairus story (Mk 5 : 35 = Lk 8 : 49), for Mt would scarcely have omitted it. Hence Wl's arguments for the deduction of this section of Q from Mk rest chiefly on passages that were not part of Q at all. The centurion's words have been rearranged, so as to secure better emphasis. ἱκανός is here from Q. (7) The first clause is an attempt to reconcile the centurion's words with his non-appearance; Ls thinks it due to Lk. "Only" would have appealed to Lk, had he read it. The mood of ἰαθήτω is conformed (W) to εἰπέ; the verb itself is "Lukan" but here is from Q. (8) Mt does not seem to have written ταπεινόμενος (despite Bκ al), and τάσσειν belongs to Lk's vocabulary (Hk). (9) The first clause is easily understood as a Lukan revision of Q, but it has a curious similarity to the opening of the L section in 14 : 25; στραφείς is an L term. παρ' οὐδενὶ τοσαύτην in Mt (BW al) is a heightening, either by Mt himself or by some copyist (cf W). (10) This verse has practically nothing in common with Mt v. 13, and ὑποστρέφιν and πέμπειν are "Lukan," while only Lk uses ὑγιαίνειν. Hk thinks that Q ended with v. 9, to which Lk and Mt have supplied independent conclusions, telling what Q took for granted.

The account owes its presence in Q to Christ's praise of a Gentile's faith (Hk), and the miracle is subsidiary. That the servant knew of his master's appeal to Christ, and that his faith aided in the cure, is of course altogether probable (cf JW). Wl's criticism of the story has little weight, except on his hypothesis that only Mk contains genuine tradition.

Note. The phenomena above discussed would be most easily explained on the assumption that L's account had incorporated some of Q's wording; a quite possible supposition. But cf p. xxxiii.

11–17. The widow of Nain.

After the healing of a dying man (v. 2) follows an account of the raising of a man actually dead. In addition, this helps to prepare for the words in v. 22.

11. "Soon afterwards" (τῷ[1] ἑξῆς; scl *καιρῷ*) is typically Lukan in its vagueness, and so Lk's naming the obscure city Nain is rather remarkable. This city does not appear elsewhere

v. 11. [1]τῃ in Ti, WHm (ℵ*CD al pl Ko) is a correction; af c f even supply "day." WD af sys omit εν.

in the Bible or in Josephus, but it was placed by Eusebius and Jerome on the north slope of Little Hermon; Robinson identified it with the modern *Nein*, two miles west of *En-Dor*. Christ's companions[2] are described as in 6:17 f.

12. Death of a widow's only son was the greatest misfortune conceivable, and the sympathy of the city is shown in the size of the accompanying crowd. The style is unusually Hebraistic[1]; note *καὶ ἰδού* after the *ὡς* clause, the combination *τεθνηκὼς μονογενὴς υἱός*,[2] and the paratactic *καὶ αὐτή*.[3] *ἐκκομίζειν* here only.

13. The narrative takes Christ's knowledge of the woman's desolation for granted, without explaining how this knowledge was obtained. Nothing is said of any faith in Christ on her part. Here Lk uses "the Lord" for the first time in narrative.

14. The ritual uncleanness of the bier is deliberately disregarded. *σόρος* here only; it was probably a mere pallet.

15. The final clause is taken verbally from 1 K 17:23. *ἀνακαθίζειν*[1] here only.

16. The first words are almost exactly as in 5:26 (cf 4:36; 5:9). The *ὅτι*'s are recitative. "God hath visited" (cf 1:68) need not mean "the Messiah[1] has appeared" (against W), although Lk doubtless took the phrase in this sense.

17. Cf 4:37; 5:15. "Judea" means "Palestine" as usual; Z suggests that many Judeans must have been present (!).

(11–17) From L, with L's vocabulary unusually abundant. Cf ἐγένετο with finite verb in v. 11, ἐγγίζειν (with ὡς) and καὶ αὐτή in v. 12, ὁ κύριος, σπλαγχνίζεσθαι, and κλαίειν in v. 13, and ἤρξατο in v. 15. συνπορεύεσθαι is found elsewhere in Lk only in L (14:25; 24:15, not in Acts), and for ἐπισκέπτεσθαι, "favor," cf on 1:68.

[2] Ti, Sd insert τκανοτ after αυτου (against BℵWL sa bo D minn FΞ latt sy).

v. 12. [1] sa bo D minn omit και; D omits ιδου also. [2] A c omit τεθνηκως; 122 has νεκρος. The order υιος μονογενης in Sd (against BℵWΨ'L minn ΞX) is smoother before μητρι and so "easier." [3] WΨ'A al pl Ko smooth by omitting ην here (D substitutes ουσα) and (usually) in the next clause. D af change ην συν into συνεληλυθει.

v. 13. After επ Ti reads the accusative with ℵΨ' al pl; otherwise the dative. Θ ff$_2$ l omit επ αυτ.

v. 14. D a ff$_2$ double νεανισκε.

v. 15. [1] WHm has the simple verb (B af c).

v. 16. [1] Cf κυριος for θεος in 1 Γ c, and the omission of the subject in 69. At the end Ferr MΛ minn X af it add εις αγαθον.

(11) ἐξῆς is peculiar to Lk (cf καθεξῆς in 1:3, etc), and τῷ ἐξῆς is evidently a connecting gloss. καλούμενος is "Lukan," and Lk has doubtless introduced the mention of Christ's companions. (12) ἱκανός and σύν are "Lukan." (13–14) W, Ls think that Christ's words are a reminiscence of Mk 5:39, 41; the narrative is complete without them. Wl conjectures, not unplausibly, that "bier" was originally "body"; if so, the change was made by L or earlier, as contact with a dead body would not have disturbed Lk. (15) The influence of the LXX is characteristic of L. (16–17) These verses seem to be almost (or quite) wholly due to Lk (against W), for the narrative is complete with v. 15 and δοξάζειν τὸν θεόν and λαός are "Lukan." But the ejaculations of the people may be a remnant of an original conclusion.

The miracle, as a miracle, is neither more nor less difficult than the raising of Jairus' daughter, and discussions as to the physical condition of the body, etc, are idle. The mention of Nain is good evidence that some miracle of Christ's was associated with the place, for attempts to interpret this name allegorically (such as "נחי = lamentation") lead nowhere; Ls even tries to take the whole narrative as allegory. Mk's omission of this miracle raises no problem, for the events in Mk's miracle cycle are selected to show the results of faith or lack of faith in Christ. The other difficulties indicated in the exegetical note to v. 13 are not important.

For the form of the story K compares, not inappositely, Philostratus, *Apollonius*, IV, 45.

18–23. The Baptist's messengers.

Lk now returns to the Baptist, who has not been mentioned (apart from 5:33) since the account of his imprisonment. Rather curiously, Lk tells nothing further until in 9:7–9 the fact of his martyrdom transpires incidentally.

18. "All these things" naturally means "Christ's works and acts in general,[1]" without special reference to vv. 10–17. The Baptist's imprisonment did not cut him off from communication with his disciples. Cf 23:23.

19. Christ's reply gives to "he that cometh" the meaning "Messiah," not "a predecessor" (against McN); cf Ps 118:26,

v. 18. [1] Cf the insertion of περι αυτου (in various positions) in 1 69 minn. D even changes the first sentence into a direct continuation of v. 17: εν οις και μεχρι Ιωανου του βαπτιστου (so af) ος και προσκαλεσαμενος δυο των μαθητων λεγει κτλ (similarly af). Conversely, a c l omit περι παντων τουτων.

v. 19. Here BאWΨL2 157 minn pl ΞX (WH), and in v. 20 אWLD 1 157 minn ΞX (WHm) have ετερον for αλλον. But conformation to Mt would have been very easy.

Hbr 10 : 37 (= Hab 2 : 3 LXX). If Lk thought at all about the relation of this question to ch 1, he must have interpreted it as an evidence of waning faith; cf critical note on 1 : 39–45.

20. The question is repeated to emphasize its great importance.

21. The reply is at first silent and indirect. μάστιξ here only in Lk, with no sharp distinction from νόσος; the two terms together include most of the ailments of v. 22. The healing of the blind is emphasized, as no miracle of this kind has been related as yet.

22. The actions are then translated into words by quoting Isa 35 : 5 f (in substance), with a clause from Isa 61 : 1 (cf on 4 : 18). Both passages were certainly held Messianic, so that the answer, while evasive, is sufficiently explicit. But it does not give, and was not meant to give, a complete definition of the Messiah or his work. "Ye heard" must refer primarily to the preaching, but it may also include reports of healings which the messengers did not see for themselves. Z thinks that "good tidings" contrasts Christ's preaching with the Baptist's.

23. The Baptist is warned against letting preconceptions of the Messiah's duty interfere with understanding Christ's words. But Christ had little hope of convincing him (v. 28).

(18–23) Cf Mt 11 : 2–6.

(18) Lk's version can be understood entirely as a revision of the wording in Mt, conformed in some degree to v. 3. Mt's ἀκούσας τὰ ἔργα is somewhat awkward (Hk), and Lk has inserted the (obvious) means by which the news reached the Baptist. ἀπαγγέλλειν is "Lukan." Mt's "in prison" has already been given in 3 : 20; it is quite needless to suppose that Q thought of John as at liberty (against JW). (19) W argues for L influence here, but the remarkable agreement with Acts 23 : 23 tells against this; the use of κύριον (if textually genuine) is due to v. 13. "Two" messengers was the logical number, but Ls suggests that δύο may be a misreading of Q's διά. Or Lk may have objected to

v. 20. WH, Ws have the aorist απεστειλεν (BℵW𝔏 157 minn); otherwise the perfect.

v. 21. εκεινη is made αυτη in Ψ al pl Ko for emphasis. The change of ωρα into ημερα (ℵ*L 69) is studied.

v. 22. After ηκουσατε Ti, Sd insert οτι (the evidence is involved). In the second part of the verse the MSS tend generally to insert και's; WH, Ws accept the one before κωφοι; the evidence (BℵWDΘ al pl sysp) is strong, but this isolated και seems rather pointless. D af expand and paraphrase.

Mt's πέμπειν διά. πέμπειν here is from Q. Lk would not have substituted ἄλλον for the "Lukan" ἕτερον in Mt. (20) The repetition of the question probably is from Q, which Mt has abbreviated. The first clause of the verse has been conformed to v. 4; παραγίνεσθαι and ἀνήρ are "Lukan." (21) εἴδετε (or βλέπετε) in Christ's reply has led Lk to introduce (rather characteristically) a realistic preparation for v. 22; Ls notes that he stopped short of writing "he raised many dead." (22–23) The aorists are conformed to v. 21. The omission of Mt's καί's is an improvement. Verse 21 leads to transposing "see" before "hear."

The authenticity of this section is hardly to be questioned. A controversialist of the apostolic age would have adduced evidence of a very different character (JW, Hk), and would not have contented himself with so indirect an answer. Hk notes, moreover, that the very doubt of the Baptist and the absence of any claim for the success of Christ's message are good proofs of the story's accuracy.

Hz, Wl, Ls are inclined to think that v. 22 was originally meant allegorically. But this is hardly credible; there is no evidence that Isa 35 : 5 f was ever understood wholly as an allegory, or even so meant by Isaiah himself (against Hz). Allegory is not to be excluded entirely, but it certainly does not exhaust the meaning of the passage. Christ did not regard healing as a primary part of His commission, but the cures, when they occurred, bore Him real testimony. Cf 11 : 19.

This passage has a special interest in its bearings on the Messianic "secret." The claim here was certainly meant to be unambiguous, but its phrasing is extraordinarily cautious; Christ's enemies could find no ground for formal complaint in His use of such words. But the effect of His reply on the apostles' minds must have been considerable, and this must have been a potent factor in preparing for St. Peter's confession.

24–28. Christ's estimate of the Baptist.

24. In the context (and in view of Lk's presuppositions), vv. 24–28 must be read as an explanation of the Baptist's hesitancy in accepting Christ. "Why did you go out? To see a reed?" and "What did you go out to see? A reed?" are both possible renditions (there is a similar ambiguity in vv. 25–26 also), but the difference in emphasis is negligible. "A reed shaken by the wind" may be understood as "a commonplace person" (Hz,

vv. 24–26. WH, Ws read εξηλθατε with BκΨLD 1 Ferr minn Ξ in all three instances, with other evidence in each verse. (AKΠ have the perfect at least in v. 26.) The perfect is read in all three verses by Ti, Sd, but Lk may have used the perfect in v. 26 only (where it has the best support) as a climax.

P, McN), but probably something more is implied; v. 23 suggests "a wavering individual" (so usually).

25. John was no worldly dignitary, who would form his opinion from externals. W, Z specify "who would be shaken in his conviction by hardship," but this is rather remote. *τρυφή* only in 2 Pet 2:13.

26. The people realized all this, and they saw in John nothing less than a prophet. W, JW treat the next words as continuing the people's expectations, "ye went out to see one greater than a prophet." But this puts an awkward asyndeton at the end of the verse. It is better to take "Yea" as marking the beginning of Christ's own declaration; Wl even punctuates "Even more than a prophet is he of whom it is written," etc. In any case, "greater than a prophet" can only mean "precursor of the Messiah."

27. The form of the quotation (Mal 3:1) is not very close to either the Hebrew or the LXX; some Aramaic paraphrase is the most likely source.

28. "That are born of women" hardly seems to contain a reference to human weakness (against Z), and such a reference is impossible if "prophet [1]" is read (after *γυναικῶν*; "no prophet among them that are born of women"). Lk would have understood the saying to mean "the most insignificant Christian is greater than the Baptist," and so would have understood the Kingdom to be present, identifying it with the church. But cf critical note.

(24–28) Cf Mt 11:7–11.

(24) ἀπελθόντων is an improvement on Mt's πορευομένων and it is given the emphatic position, but Mt's use of the proper names is better than Lk's. If the perfect ἐξεληλύθατε is read (here and in vv. 25 f), it is due to revision. (25) ἱματίοις is supplied, and the repetition of μαλακός avoided. The expansion into "gorgeously . . . delicately" is due to Lk (W, Hk). ὑπάρχειν is "Lukan." βασιλείοις is more usual

v. 25. For υπαρχοντες DKΠ minn have διαγοντες, intensifying.

v. 26. D a conform the second half of the verse to v. 28*a*, a variation that leads JW to treat the whole verse as a gloss (quite needlessly).

v. 28. [1] So Ti, Sd, against BℵWL 1 157 ΚΠ minn syj ΞX latt. *j* has προφητης after ουδεις; D reads it in v. 26. But the noun is pedantic, and suggests an attempt to exclude Christ from the comparison. Cf Wl, Z.

Greek, and εἰσίν is supplied. The order ἰδ. προφ. is conformed to vv. 25 f. (27) Lk dislikes subject pronouns (Hk). (28) ἀμήν is omitted. Mt's ἐγήγερται is a usual Old Testament form and is probably original. If "prophet" is read in Lk, Mt probably omitted it because John was "greater than a prophet." But neither Evangelist would have thought confusion with Christ's greatness possible (against Wl). Mt's "the Baptist" is of course secondary.

JW, McN (cf the latter's careful note) think the Malachi quotation a later addition to Q, but the most that can be said is that the context is smoother without it. Wl rejects v. 28 because "Kingdom" is used in a present sense, as persons are already "in" the Kingdom. But such a use would have been quite possible in Christ's mouth, even though it involves a somewhat proleptic use of "in." On the other hand, JW, Z, McN think that the original force of the saying was futuristic; JW translates, "many a lesser man will have a higher place in the Kingdom" (cf Hk). McN's rendition is, "the least then will be greater than the Baptist now (and the Baptist then will be very great)," but this is rather artificial.

29–30. The opinions of the Jews.

29. Christ is thought to be speaking still (v. 31). The connection is rather *ad voc.* "John," even if v. 28*b* is ignored. The sense seems to be, "There was no greater prophet than John; the people, by submitting to his baptism, recognized the righteousness of God's decree commissioning him."

30. The position of "for themselves[1]" gives it the meaning "as far as it related to themselves."

(29–30) An obscure little fragment. Its connection with vv. 24–28 is poor, but its connection with vv. 31 ff is still worse, for "the men" of v. 31 ignores v. 29. Yet it seems to have stood in Q, for it is difficult to see why Lk should insert such an unimportant section in the middle of a continuous discourse. There is no parallel to these verses in Mt, but at exactly this point Mt likewise inserts into Q a little section of about the same length (Mt 11 : 12–15). It seems almost as if Mt had read Q as in Lk, and had replaced these verses by a saying he thought more edifying.

Lk's form has a rough parallel, however, in Mt 21 : 32, which is preceded (vv. 28–31) by the parable of the two sons. This leads W to reconstruct Q as consisting of Mt 11 : 12–15, 21 : 28 f, Lk 7 : 29. His elaborate argument takes account of the facts (except for the bad connection between Lk vv. 30 and 31), but is involved. And, in addition,

v. 30. [1] The phrase is difficult and is omitted in ℵ sa D.

the connection between Mt 21 : 28 f and 21 : 32 is probably fortuitous (Jl, Hz, Ls).

Q presumably included the saying here simply because it spoke of John. Its original context is indeterminable.

31–36. The Jews' unreasonableness.

31. On the bad connection here cf critical note above; "the men of this generation" certainly must include more than the Pharisees. And this verse contradicts "all the people" in v. 29.[1]

32–34. Exegetes have made hard work of this, identifying the querulous children with those calling to their fellows (W, P), or with these "fellows" (JW), or with both groups (Z, on ἀλλήλοις cf critical note), or with neither group, the querulousness alone being in point (Jl, Hz?, Ls). The simplest opinion is JW's, "the men of this generation are like peevish children, who refuse to approve their comrades, no matter what they propose." Wl (cf McN) regards the complaint as part of the game ("the children are playing, not quarrelling"), but this misses the blame in Christ's words.

35. Wl, with considerable plausibility, takes this saying as sarcastic, "Your conduct shows your 'wisdom'!" There is no reason to think Lk meant "Wisdom" as a name for Christ (against JW, Ls).

(31–35) Cf Mt 11 : 16–19.

(31) οὖν connects with v. 30. ἀνθρώπους gives a contrast with παιδία

v. 31. [1] δε in place of ουν (ℵ 579), or the omission of the conjunction (𝔓[45] al) are attempts to smooth. f even inserts tunc ergo iesus dixit; cf ειπε δε ο κυριος in a few minn and Clementine vg, and ουκετι εκεινοις ελεγετο αλλα τοις μαθηταις in Ξ mg.

v. 32. After αλληλοις Ti has λεγοντες, with L sa bo D Ferr af it (λεγοντα in ℵ°W 157 Ξ). Bℵ* 700 1 have α λεγει (so WH, Ws, Sd); ΔA al Ko have και λεγουσιν (cf Mt); 579 has α προσφωνουντα λεγουσιν; sys has nothing at all (perhaps rightly). After εθρηνησαμεν Sd adds υμιν in brackets (Ψ minn Ko).

v. 33. For μη Sdm has μητε (Ko, against BℵW sa bo 157 Ξ f sysp). The following μητε is read μηδε in ℵW 157 (so Ti). Sd prefers the unusual order αρτον εσθιων . . . οινον πινων (against BℵWL bo 157 Ξ f vg syp). D 700 1 Ferr minn sysc omit αρτον and οινον, as in Mt.

v. 35. The position of παντων varies. WH (non mg), Ws, Sd print it after απο (Bℵ* [εργων] W Ferr 157 lat); Ti, WHm after αυτης (ΔA al pl Ko); ℵ° ΨLDΘ 1 minn XF syc omit it. It would have been an easy gloss.

that is admirable (W), but therefore secondary (Jl, Hk). But Lk certainly did not introduce the second question; Mt has abbreviated (W, Jl, Hk). (32) The masculine is due to ἀνθρώπους. The singular ἀγορᾷ is reflected, and its position enables Lk to bring the two participles together; he has introduced the second. Mt's ἑτέροις is "Lukan," but here Lk seems to have changed it to ἀλλήλοις (W, Jl); Lk perhaps thought that the calling was mutual (without attributing any significance to this). ἃ λέγει avoids the use of too many participles. Between ἐκλαύσατε and Mt's ἐκόψατε there is little choice. κλαίειν is an L term (Hk calls it "Lukan"), but this has no importance here. (33) Mt seems to be original throughout; his impersonal λέγουσιν is "harder." (35) τέκνων is so very much harder than ἔργων that Jl, Hk think ἔργων a textual corruption in Mt, despite the evidence of B*ℵ al. Z thinks of two different translations of a common Aramaic original, but this hypothesis is not helpful here.

v. 34*b* is corroborated by Mk 2 : 13–22, and Q's plain speaking is certainly not due to secondary tradition (Hk). ἦλθεν (ἐλήλυθεν) proves that Christ's ministry had continued for some time, but not at all that Christ was dead (against Wl). But "Son of Man" may replace an original "I" (Jl, JW, McN).

36–50. The penitent woman.

This scene seems to be placed here to illustrate the theme of vv. 28–35.

36. The unusual order[1] of the words calls attention to the unusual situation. The motive of the Pharisee is not explained, but nothing indicates any hostile intention on his part. He seems to be trying to form an opinion (v. 39).

37. The sentence structure is loose and Hebraistic. The second *καί*[1] is redundant, and the woman's entrance into the house must be deduced from *ἰδού*[2] (which is followed by no verb). And *κομίσασα καὶ στᾶσα* is ungraceful. Moreover the clause *ἥτις . . . ἁμαρτωλός*[3] is so poorly worded as to be obscure, but the sense seems to be "who was a harlot of that city." v. 39 shows that she was a well known local character; Z, rather curiously, tries to make her a married woman, who had "sinned"

v. 36. [2] Revised variously in some MSS (especially 33, D, Θ).

v. 37. [1] Freely omitted, but decisively attested by BℵWΔΘ Ferr al pl sysp. [2] Om Ta sy. [3] Ko transfers εν τη πολει after γυνη (against BℵWL sa 700 Ferr syj Ξ latt vg); 1 minn place it after αμαρτωλος; r_2 omits it. ητις is changed to τις by 700 Ferr minn sy, while D omits ητις ην.

only once or twice. The city is not named and there is no implication that Capernaum is meant.

Oriental houses are frequently entered by strangers at mealtime, particularly by beggars in search of food, and a Pharisee would have been especially careful not to drive out the poor (P misunderstands). A notorious character like this woman might expect a dole of some sort, even if its giver refused to speak to her. But in the present case she was not seeking for a gift; she had been profoundly affected by Christ, and was filled with passionate gratitude. *ἀλάβαστρον* had become a generic name for ointment flasks, whatever their material, while *μύρον* denoted any ointment, and not merely "myrrh."

38. The unsandalled feet of the reclining guests extended away from the table. It is idle to discuss whether penitence (Hz) or thankfulness (W) was the woman's predominant emotion at this moment. The fall of her tears[1] on Christ's feet was naturally unpremeditated, and she used her hair simply to wipe them away (Ls). The imperfects *ἐξέμασσεν*[2] and *κατεφίλει*[3] are accurately used for repeated action, but the aorist would have been better for *ἤλειφεν*; its tense is probably due to unconscious conformation to the preceding verbs.

39. The logic of the Pharisee's thoughts is obvious. *τίς* is used with little distinction from *ποταπή* (against P). The last clause is of course only for the reader's information.

40. The expression of the Pharisee's face revealed his thoughts clearly enough. But Lk doubtless thought Christ's knowledge supernatural, and may even have conceived His reply[1] as an answer to the charge of ignorance (P). This is the only instance where Christ addresses a critic by name. From the omission of "Rabbi" Jl, Ls deduce that the Pharisee was not a scribe, but Christ never uses "Rabbi." *φησί*[2] is one of Lk's rare historic presents.

v. 38. [1] κλαιουσα is curiously omitted in 440 F b q r_2 ff_2 l vg; it is just conceivably a gloss. [2] The aorist is read by ℵ*ΨW 33 L bo DA minn X (so Ti); it may be a refinement. [3] Aorist only in Sd's ει222.

v. 39. BΞ have the article before προφητης; so WH (in brackets), Ws. But it is most inappropriate and is due to Jn 1 : 21.

v. 40. [1] af f* insert ad petrum (!). [2] Changed to εφη by sa bo DA minn. Ko transfers φησιν after ο δε; W 700 have it after διδασκαλε.

41–42. The "Socratic irony" of Christ's reply (P, following Godet) is far from obvious; the little parable may be understood just as easily as a gentle correction of a natural error. δανιστῆς here only. χρεοφειλέτης ("LXX") only in 16:5. τινί is given a particularly unemphatic position, as the person of the creditor was of no importance. The δηνάριον was worth about 19 cents. For χαρίζεσθαι cf v. 21.

43. ὑπολαμβάνω (here only in this sense) is used because the conclusion would not follow invariably (Z). P takes it, quite needlessly, as denoting "supercilious indifference." τὸ πλεῖον, "the greater sum." The moral is self-evident, "such acts of affection are to be expected from this woman, because many sins have been forgiven her." Christ's "thou hast rightly judged" closes the subject.

44–47. At first sight these verses seem to carry on the figure of the two debtors, but there is no real connection. The man with the smaller debt is used in the parable only to throw the other man in relief. He has no significance for the moral, for otherwise the parable would teach "he who has committed only slight sins cannot love God much" (!). But the narrative proceeds as if the parable had read, "A certain creditor had two debtors. To one he forgave a large part of the debt, to the other only a little." In this way the second debtor can be identified with the Pharisee, who has received only "little" (in reality, "no") forgiveness. The confusion here is obvious; cf critical notes.

44. Christ's tone becomes hostile (for the first time), and the Pharisee is arraigned for lack of love. He has not gone beyond ordinary courtesy. A host, wishing to display special affection to a guest, would provide water for the feet, meet him with a

v. 41. Introduction of words to mark the change of speaker is common.

v. 42. After εχοντων Sdm inserts [δε] (against BLD al minn Ξ latt vg). Before πλειον he inserts ειπε (against BℵWLD 1 157 minn Ξ lat syp); its omission would have been easy, but its support is weak. (A has επι.) And he has the order αυτον αγαπησει (against the whole neutral group with 157 minn ΞF; ΔΓ𝔟 minn pl om αυτον).

v. 44. After υδωρ WH non mg, Ws, Sd read μοι (BΨ 33 minn X af); Ti, WHm have μου (ℵL bo minn Ξ). WD a q ff$_2$ have μοι after ποδας; ΘΑ al pl Ko have μου in the same position. Ti, WHm, Sd (non mg) print the article before this ποδα (om BWD).

kiss and anoint him (Hz, JW argue that all guests would expect these attentions, but this is impossible). P calls attention to the (Hebraic) parallelism here and in the next verse. Note the emphatic position of *σου*.

45. "Since the time I came in [1]" is hyperbolic; the narrative really thinks of the kiss that Simon omitted (W).

47. *ὅτι* resumes *οὗ χάριν* (here only), "her love is proof that she has received forgiveness" (Z's careful note deserves special attention). *ἀφέωνται* as in 5 : 20. vv. 44–46 show that Lk must have meant the final clause to apply to the Pharisee, whose coldness is proof of lack of forgiveness. P's paraphrase, "who thinks he has committed little which could need forgiveness," has no relation to the text.

48–49. In v. 47 Christ states the woman's forgiveness as a past fact, here He pronounces what the hearers take to be a present absolution. Cf critical note. The wording recalls 5 : 20 f.

50. The objectors are ignored, and the woman's attitude towards Christ is summed up in the technical term "faith."

(36–50) It is evident that this section contains three strata. The original narrative comprises vv. 36–43 (with perhaps v. 47*a*), and is entirely straightforward and complete in itself. To it have been added vv. 44–47, in which the parable has been converted into an allegory, with an anti-Pharisaic point. Finally vv. 48–50 represent a misunderstanding of the absolution and emphasize Christ's part in it. The similarity of this last addition to 5 : 17, 20 f and 8 : 48 (= Mk 5 : 34) shows Lk's hand (so usually). Hence vv. 44–47 must have been added before the narrative reached Lk, as he cannot be credited with two such enlargements.

vv. 36–47 are from L; cf ἰδού with no verb in v. 37, ἁμαρτωλός in vv. 37, 39, κλαίειν and ἤρξατο in v. 38, στραφείς in v. 44. Note also the loose style in v. 37.

(36) Only L (cf 11 : 37; 14 : 1) represents Christ as eating at a Phari-

v. 45. Ferr (MSS) Λ minn read αγαπης after μοι. [1] εισηλθεν (3rd person) in L^{s} sa 13 minn latt vg sypj is a simplification.

v. 46. Here WH, Ws have the order τους ποδας μου (BΘA al pl Ko), but WD af it omit the whole phrase (af a ff_2 l have it in place of την κεφαλην μου, for which sysc substitute "me"). 157 omits μου.

v. 47. Ti has the order αυτης αι αμαρτιαι (ℵWΨA al pl F), and Ws inserts και after αφιεται (B minn). D reduces the whole verse to ου χαριν δε λεγω σοι αφεωνται αυτη πολλα; af omits οτι αγαπησεν πολυ; these abbreviations are doubtless due to the obscurity of the text.

see's table. ἐρωτᾶν, however, is "Lukan," as is καταλύειν. (37–38) As the mention of the ointment in v. 45 is an integral part of L, its introduction here cannot be due to Lk (against Ls). But W considers κομίσασα . . . μύρου a reminiscence of Mk 14:3. Note the contact with Jn 11:2; 12:3. (39) In προφήτης W detects a reference (of L) to v. 16*b*, but this is precarious. (40) "Simon" may be a reminiscence of Mk 14:3 (W). ἔχειν with the infinitive is "Lukan." (41) The possessive dative is "Lukan," together with ἕτερος. (42) Cf on v. 40. (43) ὀρθῶς is literary and probably due to Lk.

The authenticity of the original story is questioned only by Wl, and his argument rests on assuming that vv. 41–43 are an interpolation (!). Jl interprets the narrative to mean that any love is a proof of forgiveness, but this conflicts with 6:32. In the original form of the story it had little relation to Mk 14:3–9 and the two accounts describe events originally distinct.

CHAPTER VIII

1–3. The ministering women.

This section was suggested in part by the preceding (JW, Ls). But it also introduces the Parable of the Sower, as it exhibits the result of "seed on good ground," in contrast to the attitude of the multitude (v. 4).

1. The style recalls 7:11. αὐτός has no emphasis[1] (against P). διοδεύειν[2] in Acts 17:1 only.

2–3. Christ's companions here are only the Twelve and certain women (contrast 7:11). The description after Mary's name shows that she is introduced here for the first time, and so she cannot be the woman of 7:36–50; Magdala was a little town on the southwest coast of the Sea of Galilee. The "seven[1] demons" must denote some particularly intense form of possession, but speculation as to its exact nature is unprofitable (e. g., JW, "she had had six relapses"). Cf on 4:33. Ls detects a climax in the Gospel here, as it shows Christ was the friend of sinners (7:29), of a harlot (7:36–50), and even of a possessed woman. As Joanna accompanied Christ constantly

v. 1. [1] af c sysc even omit it. [2] The aorist in ℵ minn is a correction. ℑ has the simple verb.

vv. 2–3. [1] F omits επτα; 1 minn H have πολλα; c has duodecim.

(24 : 10), W suggests that *γυνή* may mean "widow." Nothing is known of Chuza (Aramaic כּוּזָא), nor of his exact office. Susanna is named without explanation, as if she were a familiar figure.

Z notes that hospitality for so large a party[2] could by no means be taken for granted, and so financial provision was necessary.

(1–3) From L; cf καὶ ἐγένετο . . . καὶ αὐτός in v. 1, and cf 23 : 49; 24 : 10. The women are named here doubtless because they became prominent in the church of Palestine.

(1) σύν and εὐαγγελίζεσθαι are "Lukan," and Lk has introduced ἐν τῷ καθεξῆς. (2) καλούμενος and ἐξέρχεσθαι ἀπό are "Lukan." (3) ἕτερος and ὑπάρχειν are "Lukan."

4–8. The Parable of the Sower.

No indication of time or place is given.

4. A great crowd was present, which included persons from the cities of v. 1; the *καί* is epexegetic, "even." *κατά* is distributive. *συνεῖναι*[1] and *ἐπιπορεύεσθαι*[2] here only. "Through a parable"[3] is a unique phrase; Lk perhaps indicates that the parable was only the covering for the lesson to be conveyed.

5. *σπόρος*[1] is masculine but all the following pronouns that refer to it are neuter, as if Lk were thinking of *σπέρμα*. Hence *αὐτόν*[2] must be the subject of the infinitive. *παρὰ τὴν ὁδόν*, "on the edge of the road" (cf Mk 10 : 46), under the feet of the passers-by[3] and in plain sight of the birds.[4]

6. *φύειν* in v. 8 and Hbr 12 : 15 only. *ἰκμάς* (here only) is a common word for "moisture," cf Jer 17 : 8 (LXX). *πέτρα* by the context must mean "rock lightly covered with earth."

7. *συνφύειν*[1] here only. P renders *ἀποπνίγειν*[2] by "strangle *off*," but this is slightly pedantic.

[2] For αυτοις Sd reads αυτω. But the evidence (BWΔDΘ Ferr KUΛΓ minn Ko latt vg sy) for the plural is decisive; the singular is a Christocentric correction, perhaps due to Marcion.

v. 4. [1] א* ב 157 minn simplify into συνοντος; D Ferr have συνελθοντος. [2] εισπορ., W; διαπορ., and the simple verb in minn. [3] Omitted in ℵ*; D latt have παραβολην τοιαυτην; c has simply παραβολην.

v. 5. [1] εαυτου for αυτου in ΔMA al pl allegorizes; 700 even has λογον for σπορον. [2] Omitted by D sy. [3] 472 adds υπο των ανθρωπων. [4] WD latt sy omit του ουρανου; probably thought inappropriate as an allegory for Satan.

v. 7. [1] Omitted in sys; ΠX have the simple verb. [2] sysc omit αι ακανθαι; Jl suggests that a hedge was thought of.

8. "Cried" applies the parable directly to the crowd of listeners (cf on v. 4). The force of the imperfect (contrast v. 54) is not clear; P thinks of repeated action.

(4–8) Cf Mk 4:1–9, Mt 13:1–9.

The Lk–Mt contacts are:—In v. 4 πολλοῦ (πολλοί, Mt) for Mk's hyperbolic πλεῖστος. In v. 5 τοῦ before the infinitive (a "Lukan" construction, but found also 7 times in Mt, including Mt 24:45 = Lk 12:42), and αὐτόν (an easy addition). In v. 7 (ἀπ)έπνιξαν (Mk's συνέπνιξαν is awkward), but possibly only the simple verb should be read in Mt (with ℵD Ferr al). In v. 8 ὃ ἔχων for Mk's ὃς ἔχει (an easy change, cf Lk 14:35, Mt 11:15; 13:43).

The common omissions are:—From Mk v. 1 the needless "he began to teach" and the very obvious phrases "in the sea" and "by the sea." From Mk v. 2 the superfluous words "unto them in his teaching." From Mk v. 3 "Hearken." From Mk v. 4 ἐγένετο. From Mk v. 7 "and yielded no fruit" (quite needless). From Mk v. 8 the rather puzzling (allegorical?) phrase "growing up and increasing" and the repetition of "and bore."

These data are of little importance.

(4) Mk's lakeside setting has been used already in 5:1–3, so it is replaced here by a general description of a crowd and a reference to v. 1. (5) Mk's ἰδού is dropped. On the insertion of τοῦ cf above; W thinks here of Q influence. To supply an object to σπεῖραι was easy, especially in view of the allegory in v. 11. καὶ κατεπατήθη seems to have been suggested by ὁδόν (Jl), but the addition tends to confuse the parable and is not referred to in the explanation (v. 12). Mk's ἦλθεν καί is needless. τοῦ οὐρανοῦ was an easy addition (9:58; 13:19, Acts 10:12; 11:6), though not an improvement (the birds represent Satan). (6) ἕτερος (here and in vv. 7 f) is "Lukan," but Mk's neuters make Lk forget that σπόρος was masculine (the use of ὅ in v. 5 is perhaps defensible). καταπίπτειν elsewhere only in Acts 26:14, 28:6; its preposition is doubtless due to κατεπατήθη and κατέφαγεν in v. 5 (Z). The change of Mk's πετρῶδες into πέτραν and the remarkable abbreviation of the remainder of Mk vv. 5 f is interesting. Jl thinks that Lk did not wholly understand Mk, particularly what Mk has to say about the rapid growth of the seed in the shallow soil. W thinks that Lk here follows a much shorter version (Q), which Mk has expanded. In any case Lk has shortened so much that his "with joy" in v. 13 is unexplained. φύειν was the common word for plant growth. The final clause is rearranged, but the change of Mk's ῥίζαν to ἰκμάδα was unfortunate in view of v. 13. (7) The changes are stylistic improvements. (8) ἀγαθήν was an easy change, and φυέν conforms to v. 6. ἐποίησεν

v. 8. Ferr minn Ω transfer the final clause after v. 15.

is better than Mk's ἐδίδου. The abbreviation of the remainder of Mk v. 8 may be mere simplification (so usually), or may be due to an older source (W). The final adjuration is separated solemnly from the parable.

That Lk has actually used a pre-Markan source in conjunction with Mk here is really plausible. Lk's abbreviations in vv. 6, 8 avoid the most highly allegorical elements in Mk, but Lk certainly had no dislike of allegory. And in the interpretation of the parable Lk's divergence from Mk is comparatively slight.

9–15. The interpretation of the parable.

9. The parable was an enigma, which no one understood. "Disciples" embraces a much larger circle than the Twelve; in view of v. 10 Lk seems to think of these disciples as representing all Christians.

10. The enquiry is welcomed and rewarded. "Mystery" has the usual technical sense of a divine decree hitherto unknown to men; in connection with the Kingdom[1] there were many "mysteries," for the current expectations of the Messiah's work were drastically false. The disciples had shown themselves worthy of hearing God's secrets, but the "rest" were to be told[2] only allegories that would be meaningless to them; after "the rest" scl "are given the mysteries" without "to know.[3]" This method is followed in order that prophecy may be fulfilled (Isa 6 : 9 f); it is beside the mark to argue that "the allegorical method was used to stimulate curiosity and so lead to conversion" (against P).

The particular mystery in point here is that only a small part of Christ's Jewish hearers were fit to receive the Kingdom, despite the current expectation of a general salvation of Israel.

11. The second "is" expresses the "allegorical equation," and may be translated "signifies." But in what follows the allegory is not carried through quite consistently; v. 13, e. g., really should read, "The rocky ground represents them," etc.

12. The first clause seems to be treated as a distinct sentence,

v. 10. [1] W ff$_2$ read τα μυστηρια του θεου. [2] Λ minn b scl λαλω; syp has "it is told." [3] Inserted in sysc.

with an asyndeton at *εἶτα*.[1] "Trodden under foot" in v. 5 is ignored.

13. After "on the rock"[1] scl "are," but even then the wording is not smooth,[2] and the sentence, taken literally, states that joy at conversion is a proof of shallowness.[3] Cf critical notes. Instead of "they[4] have no root," the strict allegory should be "this soil gives the roots no place." *ἀφίστανται* is perhaps used as a technical term, "they apostasize."

14. The article is suddenly changed to the neuter singular. The first two clauses seem to form an independent sentence (cf v. 12); W avoids this by translating "they who have heard and who go on under the burden of . . .; they are strangled," taking *πορευόμενοι* as coordinate with *ἀκούσαντες*. But this merely transfers the harshness, and it gives an unnatural force to *ὑπό*. Jl renders *πορευόμενοι*[1] as "pursuing their earthly pilgrimage," and this gives Lk's sense. *βίος*[2] elsewhere in Lk (15 : 12, 30; 21 : 4 = Mk 12 : 44) is "means of life," "money," but this translation here is unnatural after "riches" (against W, Ls). Hence "life," as in 1 Tim 2 : 2. It is best taken with all three preceding genitives[3] (Jl, JW). After *τελεσφοροῦσιν* scl *τοὺς καρπούς* (Hz); such persons produce fruit, but the fruit never becomes ripe. *τελεσφορεῖν* here only.

15. Whether "in . . . heart" belongs with the participle (so usually) or the main verb (W, Jl, Ls) cannot be determined. The Hellenic *καλὸς καὶ ἀγαθός*[1] is found here only.

(9–15) Cf Mk 4 : 10–20, Mt 13 : 10–23.

The Lk–Mt contacts are:—In v. 9 "the disciples" for Mk's cumbersome "they . . . twelve." In v. 10 ὁ δὲ εἶπεν· ὑμῖν δέδοται γνῶναι τὰ μυστήρια for Mk's καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται. This agreement is unusual; Jl thinks of Q, W of oral tradition or of a

v. 12. [1] D relieves with ων in place of ειτα; sy has και. D has ακολουθουντες in place of ακουσαντες.

v. 13. [1] Ti, WHm read the accusative with ℵ*D minn XF (but cf v. 6). [2] The MSS experimented variously, particularly with regard to the final οι. ℵ* omits the first και. [3] af has ωραν, with ημερα for καιρω. [4] WHm, Ws read αυτοι with B* a c r; D af sy have no pronoun.

v. 14. [1] sysc translate "are occupied with"; syp omits the participle. [2] syp has "of the world." [3] D minn af c f omit the και before πλουτου, giving the translation "cares of riches and of pleasures of life" (so Wl).

v. 15. Cf note on v. 8. The clause in question is read in both verses by 579 ΛΓ minn XH. [1] D omits καλη και; lat (exc r r_2 f vg) omit και αγαθη.

mere coincidence (Mk's order is ungraceful and the pluralization of μυστήριον was easy), JW of a post-Lk–Mt revision of Mk's text, Hz of a use of Mt by Lk. This last solution is impossible, but early textual influence of one Gospel on the other is quite conceivable. Q influence does not appear in the context, but Q (or oral tradition) may have contained this saying as an isolated logion. In v. 12 καρδίας (καρδίᾳ, Mt), but the construction is quite different, and the contact is probably only a coincidence (W, Jl). In vv. 13 ff δέ. On v. 14 εἰς, if ἐπί is read in Mk. In v. 15 the position of καλός before its noun (for emphasis), and οὗτοί εἰσιν (οὗτός ἐστιν, Mt). This last contact is due to independent conformation to the preceding style.

The common omissions are:—From Mk v. 10 "when he was alone," something that could be taken for granted. From Mk v. 11 αὐτοῖς (needless), and "all things are done" (obscure and too unrestricted). From Mk v. 12 καὶ μὴ ἴδωσιν, with a transfer of the negative to βλέπωσιν (βλέποντες, Mt); these words add nothing to the sense and Lk abbreviates the second part of the quotation to correspond. And the final clause of Mk v. 12 is omitted also; Mt has so rewritten this section as to make the clause impossible, while Lk evidently thought its condemnation far too extreme (so usually). Mk v. 13 has no real equivalent in either Lk or Mt, although both apparently echo its language; this verse contains a reproach to the disciples that accords with Mk's purpose, but not with Lk's or Mt's. From Mk v. 15 "where the seed is sown" (ambiguous and needless). From Mk v. 16 "these are like," from v. 18 "and others are," from v. 20 "and those are"; in each case Lk and Mt have independently preserved uniformity in their wording of the various fates of the seed.

(9) Mk's obscure phrasing is simplified (perhaps not as Mk meant it; Mt explains differently). This is the only instance of a change of Mk's ἐρωτᾶν into ἐπερωτᾶν; contrast Lk 9:45; 20:3; 23:3. Note the optative. (10) "The rest" is gentler than Mk's "them that are without." (11) Lk treats the explanation of the parable as simple instruction. For "word of God" cf on 5:1. As the sower does not appear elsewhere in the parable, Lk throws all the emphasis on the seed. (12) The construction of Mk v. 12 is remarkably involved and it has left its impress on Lk, whose revision has been insufficient; Lk's asyndeton at εἶτα simply replaces Mk's at καὶ ὅταν. Mk begins each clause of the interpretation with a pronoun (οὗτοι, ἄλλοι, ἐκεῖνοι) that is appropriate only for *men*; confusing the allegory with its interpretation. Lk instead uses the simple article throughout, but this clears up only part of the difficulty. εἶτα for Mk's εὐθύς seems reflected, as Satan does not always come immediately; the adverb (here only in Lk) is due to Mk v. 17. "The devil" for Mk's "Satan" is mere caprice (perhaps influenced by ch 4), as Lk uses the latter form five

times (and twice in Acts). "From their heart" is a decided improvement on Mk's "sown in them." Lk's final clause is his addition (so usually), but it is not specifically Pauline (against Hz); it may echo Mk v. 12*b*. (13) If the genitive πέτρας is read, it is due to the omission of Mk's needless participle (omitted also in vv. 14 f). The changes made in v. 6 compel the omission of Mk's εὐθύς here, but the omission of "with joy" should have accompanied it. Mk's order is improved; Lk is fond of δέχεσθαι. The insertion of "these" into Mk v. 17 adds smoothness, but Mk's "in themselves" is quite out of the allegory. Mk's unusual προσκαιροί is interpreted (Hz insists on detecting "Paulinism" in πιστεύοντες), and the repetition of καιρός is impressive (P). Lk generalizes the conclusion of Mk v. 17, doubtless because apostasy often occurred without "affliction or persecution." (14) Lk seems to have remembered suddenly that he used the neuter article in vv. 4–8. πεσόν is better than Mk's σπειρόμενοι, and the latter's "the word" is superfluous. Mk. v. 19 is revised in an homiletic strain, but enough of Mk's language is retained to produce confusion. (15) "In an honest and good heart," "hold fast," and "with steadfastness" contrast the final class explicitly with the three preceding classes, and Mk's conclusion is shortened to correspond with v. 8.

In v. 15 τό with a preposition is classed as "Lukan," but the construction here is due to Mk's οἱ ἐπί.

16–18. Light.

The meaning of these verses in this context is disputed. W, Hz, Z render, "The allegory must not remain a secret, disciples must publish it abroad." Jl, P, JW, Ls render, "Growth in religion involves duties to others, on the 'good seed' devolves a responsibility of effort." The latter view seems distinctly preferable, for this section continues v. 15 without a break, while v. 15 is explicitly resumed in v. 21.

16. A lamp should be so placed as to give light to every one visiting the house where it is. Just so the disciple should be an inspiration to every one meeting him. The "stand" was a high pedestal or a wall-bracket.

17. Inspiration must come if religion is sincere; this verse

v. 16. After λυχνιας Ws, Sd have επιτιθησιν, with W$^{\Psi}$ 33 ΔΑΚΠ al Ko. Ti, WH read the simple verb with BℵLD (τιθει) Θ 1 Ferr 157 minn. Conformation to the first clause was very easy. minn af l omit the second τιθησιν. B omits the final clause.

v. 17. W^{1} omits γαρ. For ου μη D has αλλα ινα (as in Mk); 157 a l, ινα; b q ff$_2$, ει μη; all attempts to make more theologically correct.

seems like a general proverb that is given a special application. *κρύπτον* and *ἀπόκρυφον* are hardly distinguished.

18. Since influence on the world is such an essential duty, the utmost attention must be given to Christ's teachings. The earnest disciple will experience a steady growth in spiritual attainments, but the careless man will lose even what he fancies he has gained.

(16–18) Cf Mk 4:21–25. Mt has given all of Mk already (5:15; 10:26; 13:9; 7:2; 13:12), and he consequently omits this section here. Lk omits Mk vv. 23, 24*b*, which he has given already in 8:8 and 6:38.

Most scholars interpret this section alike in Lk and Mk, but the justice of this is uncertain. In Mk the "concealment theory" is prominent, and these verses are set off from the preceding by "and he said to them." This makes the explanation "allegories now hidden will be revealed in the future" much more probable in Mk than in Lk; Lk may very easily have missed or ignored Mk's point (JW).

(16) This saying is repeated in 11:33 (= Mt 5:15), when Lk follows Q. To argue that Mk and Q report different uses of the logion by Christ is to ignore Mk's artificiality. The Q form has influenced Lk here, for the two Lukan versions agree against Mk in the declarative form, as well as in οὐδείς, λύχνον ἅψας, τίθησιν, ἀλλ', ἵνα οἱ εἰσπορευόμενοι, βλέπωσιν, and τὸ φῶς (φέγγος?). And of these agreements the declarative form, οὐδε(ίς), the accusative λύχνον, ἀλλ', and τιθ(έασιν) are found also in Mt 5:15.

Comparing Lk's and Mt's forms:—Lk's fondness for supplying subjects makes οὐδείς suspicious in comparison with Mt's impersonal plurals. ἅπτεσθαι in the sense "kindle" is found only in Lk (15:8; Acts 28:22; cf Lk 22:55). The omission of Mt's αὐτόν gives better Greek. In the final clause Mt speaks of persons in the house, Lk of those entering. Hk, Ls think Lk has introduced a reference to making converts, but it is quite as easy to argue that Mt has been adapted to ecclesiastical conditions ("the house" = "the Church"). εἰσπορεύεσθαι is not specifically Lukan (against Hk), and Lk does not write ἵνα οἱ βλέποντες τὸ φῶς εἰσπορεύωνται. In default of other arguments, the correspondence between the two Lukan forms may tell for Lk's originality (W, Jl). Moreover, Mt's context is artificial and he may be quoting from memory, while Lk 11:33 (q. v.) seems to be copied from Q directly.

Mk's quotation is certainly free and it may not be taken from Q's Greek text at all. But his "under the bushel" is guaranteed by Mt (in Lk 11:33 the words are textually dubious). Lk has changed the

phrase to the more literary σκεύει; his readers would not have taken the presence of a *modius* in their living quarters for granted (Jl). καλύπτει and ὑποκάτω are stylistic improvements.

(17) This verse is also found in Q (Lk 12:2 = Mt 10:26). Here the agreements of the two Lukan versions against Mk consist in omitting τι, reading ὃ οὐ, for ἵνα, and adding ὃ οὐ μὴ γνωσθῇ (ὃ οὐ γνωσθήσεται). Mt agrees with all these changes, and so they are to be assigned to Q. The change in the position of γίνεσθαι gives a better balance. (18) Mk's introductory clause is dropped and οὖν πῶς accentuates. The second half of the verse has a Q doublet in 19:26 = Mt 25:29, besides the parallel in Mt 13:12. The two Matthæan versions agree in adding καὶ περισσευθήσεται to the first clause. In Mt 13:12 (copied in 25:29?) this may be due to καὶ προστεθήσεται in Mk 4:24; or καὶ περισσευθήσεται may have stood in Q, seeming needless to Lk (Jl, Hk). Otherwise there is no significant agreement between Mk's and Q's versions. In Lk the subjunctives are doubtless due to revision, as is certainly the pedantic ὃ δόκει.

19–21. Christ's family.

This section gives an extreme illustration of the difference between the two classes of persons in vv. 4–18; note how v. 21 repeats v. 15. And a contrast with vv. 1–3 seems also to be intended.

19. The scene, apparently, takes place in the open air, but Lk is characteristically vague. On the "brethren of the Lord" there is a considerable special literature that is remarkably inconclusive, but the present passage contributes nothing whatever to the problem. "The" crowd may be identified with that of v. 9, but Lk is probably writing quite generally. *συντυχεῖν* here only.

20. "Without" seems to mean "outside the crowd," but this is not very natural; cf critical note.

21. Christ's reply is a simple refusal to interrupt His teaching.

(19–21) Cf Mk 3:31–35, Mt 12:46–50.

In Mk 3:20 f Christ's refusal is explained by the fact that His family came to interfere with His work; Lk's omission of this section gives

v. 19. The singular παρεγενετο (Ti, WH, Ws, with BD minn X) is original; the plural (Sd) is a correction, despite its support (ℵ al pl Ko). Ti adds αυτου after μητηρ (ℵ sa bo D minn sy), but this is probably a conformation to Mk. Wl wishes to omit the whole verse as superfluous, but the evidence of Marcion is quite insufficient.

v. 20. After αυτω Ti, Sd read οτι (against BWΔ al pl Ko r r_2 vg sy) and have the order σε θελοντες (against BΞ).

His reply a certain brusqueness. On the other hand, Lk's omission of Mk v. 34 softens the unfavorable contrast that Christ draws between His family and His disciples. But Lk seems to have had no motive except to abbreviate.

The Lk–Mt contacts are:—In v. 20 δέ and ἑστήκασιν (influenced by στήκοντες in Mk v. 31 and the extreme compression of ἔξω ζήτουσιν in Mk v. 32). In v. 21 ὁ δέ and εἶπεν. The common omissions are:—From Mk v. 31 the first αὐτοῦ. From Mk v. 32 ἐκάθητο and "thy sisters." From Mk v. 34 "that sat round about him."

No pre-Markan source is indicated, and W's construction of a Q version is speculative.

(19) παραγίνεσθαι is "Lukan." As Lk has already described Christ as teaching and surrounded by a crowd, he condenses Mk's narrative here, not noticing that this makes his ἔξω in v. 20 rather meaningless. (20) ἀπαγγέλλειν is "Lukan." In Mk vv. 31–35 the phrase "thy mother and brethren" occurs five times, and Lk avoids the monotonous repetition. The final clause is conformed to vv. 11, 15, with only a reminiscence of Mk v. 35.

22–25. Stilling of the tempest.

22. The new section opens in the same style[1] as the last (v. 1), and the indication of time[2] is of the vaguest (cf 5:17). The place is by the lakeside, but Christ's presence there is simply taken for granted. *ἀνάγεσθαι*[3] in the sense "put out from land" is very common in Greek, but in the New Testament is found only here and 13 times in Acts.

23. *ἀφυπνοῦν* (here only) originally meant "arouse." *λαῖλαψ*, "a furious storm," is a common "poetic" word. The use of *καταβαίνειν* to describe the approach of a tempest is unusual, and Lk may mean "came down as if out of the sky." W, P call attention to the accuracy of the description for the Sea of Galilee, "came down from the surrounding heights." (But would Lk have known this?) The verb is peculiar to him. Note the two imperfects, "they were filling[1]" (or, "began to fill") and "were in danger."

v. 22. [1] D avoids the Hebraistic construction, but is ungrammatical. ℵ* sa af sy omit και αυτος. [2] The omission of εν in ℵ* is probably accidental. [3] Omitted in sy.

v. 23. WHm (with B 579 a) have εις την λιμνην before ανεμου; latt (non vg) omit the phrase. [1] The inexactness of this expression caused much confusion in lat sy (e. g., b "implebatur a fructibus nauicula et periclitabuntur"; sys "their ship was filled and they were nearly sinking"). But the only Greek MSS affected are 983 251, which have the singular συνεπληρουτο.

24. On *ἐπιστάτα*[1] cf 5:5. The rebuke is addressed to the wind, but to only the *surge*[2] (Jas 1:6) of the sea, perhaps because the water itself was harmless. *γαλήνη* only in the parallels.[3]

25. The "faith" is primarily "faith in God." But W is perfectly right in urging that the presence of Christ (who was so evidently under God's care) should have increased their confidence. The rebuke is gentle; it assumes that the disciples' faith has only failed for a moment. To Lk's mind the answer to "Who is this?" was "the Lord," but to Jews "the Messiah" would have been a sufficient reply. Hz takes the *καί* before *τοῖς ἀνέμοις* as "also," "winds as well as demons"; but this is artificial.

(22–25) Cf Mk 4:35–41, Mt 8:18, 23–27.

The Lk–Mt contacts are:—In v. 22 δέ and ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτου (ἐμβαίνει . . . εἰς τὸ πλοῖον . . . οἱ μαθηταὶ αὐτοῦ, Mt), where Mk has simply παραλαμβάνουσιν . . . ἐν τῷ πλοίῳ. Neither Lk nor Mt agree here with Mk in their context, and so modifications of Mk were necessary. But the extent of the contact is remarkable. In v. 23 εἰς τὴν λίμνην (ἐν τῇ θαλάσσῃ, Mt) is added, although both Lk and Mt usually avoid such superfluous additions and generally omit such phrases when they meet them in Mk. In v. 24 προσελθόντες (δι)ήγειραν αὐτὸν λέγοντες, for Mk's ἐγείρουσιν αὐτὸν καὶ λέγουσιν. προσελθών is very common in Mt, but not especially so in Lk, and in the present case there was nothing to suggest the insertion of this participle. Contacts involving προσέρχεσθαι occur also in 8:44; 20:27; 23:52, but none of these cases is of quite the same sort. In v. 25 δέ, ἐθαύμασαν, λέγοντες (participle), and the pluralization of Mk's ἄνεμος and ὑπακούει (the plural of the verb is preferable, but no reason for pluralizing the noun appears).

These contacts are rather too numerous to be all accidental.

The common omissions are:—From Mk vv. 35–36 ἐκείνῃ, "when even was come" and "as he was," all connecting with Mk's context.

v. 24. [1] Not doubled in ℵ[o] bo 13 f^1 157 minn Γ X lat (exc q). D has κυριε κυριε; syc has "lord." [2] D omits του υδατος. sys has "of the lake," f syp "of the sea." [3] sysc omit και επαυσαντο.

v. 25. Sdm has οι δε φοβηθεντες in place of φοβηθεντες δε, with ℵL minn latt sy. He also has the order προς αλληλους λεγοντες, with Ψ 33 L f^1 157 minn Ξ af it (exc r_2); a confirmation to Mk's order (so the bulk of the MSS) was, in fact, easy. ℵ omits προς αλληλους. Ws omits και υπακουουσιν αυτω, with BΘ 700, but the evidence is insufficient.

From Mk v. 36 "and other boats were with him" (not further mentioned). From Mk v. 37 ἤδη. From Mk v. 38 "in the stern, on the cushion" (needless) and "carest thou not that we perish" (slightly irreverent). From Mk v. 39 "he said" and "the wind" (both needless) and the command "Peace, be still" (why?).

(22) L's formula ἐγένετο . . . καὶ αὐτός is due here to the influence of v. 1 (cf 5:12, 17), but Mk's "on that day" suggested the "Lukan" "on one of the days." The Lk–Mt contact in the next clause is doubtless due to Q influence, but the Synoptic relations here are so involved that Q's wording is not recoverable; W prints the text here as in Lk (without αὐτός). Christ's command (including the "Lukan" διέρχεσθαι) is from Mk, but Lk has added τῆς λίμνης· καὶ ἀνήχθησαν. (23) The account of Christ's slumber is transferred to a logical position. πλέειν is found four times in Acts; otherwise only in Rev 18:17. ἀφύπνωσεν, "he went to sleep," is appropriate in this introductory clause. κατέβη . . . λίμνην appears to presuppose both Q and Mk; W prints Q here as in Mt but certainty is not attainable. "They were filling and were in jeopardy" may be an abbreviation of Mk, or may represent the older version. (24) προσελθόντες . . . λέγοντες is from Q, with the compound διήγειραν anticipated from Mk v. 39. ἐπιστάτα is, of course, "Lukan," and the cry of the disciples has not Mk's petulancy. "The surge of the water" is reflected (cf exegetical notes). Both wind and sea are included in the plural ἐπαύσαντο (Mk has the singular), and Lk has chosen a verb that includes both better than Mk's ἐκόπασεν. (25) The rebuke to the disciples is greatly softened. In the next sentence Lk displays a curious Mk–Mt mixture, best explained if two sources were combined. "Water" is repeated from v. 24, and the plural "winds" is perhaps meant to generalize. ἐπιτάσσει gives the sentence better balance and adds dignity.

It is possible, doubtless, to explain the critical phenomena without recourse to a pre-Markan source (Hz, Wl, Ls). But this source gives the simplest solution of the problem, and a story like this might easily have seemed important enough to be included in Q. Yet Q's account does not seem to have differed materially from Mk's, although W holds Q contained no explicit rebuke to the elements (explaining the Lk–Mt omission of Mk's σιώπα, πεφίμωσο). If this is right, Q's version could be read simply as a story of Christ's faith in the midst of a tempest (W). That such was, indeed, the original event that gave rise to the narrative is quite possible (Wl, JW, Ls), for sudden calms are as common on the Sea of Galilee as sudden storms. But the first written account (and, for that matter, the very disciples in the boat) would have understood the occurrence as pure miracle.

JW explains the Lk–Mt contacts above by his theory of a primitive Markan text. But what he considers redactorial enlargements in

Mk are indistinguishable from Mk's own style as guaranteed elsewhere by Lk, Mt or both.

26–39. The demoniac and the swine.

26. *καταπλέειν*[1] (here only) is a technical term for "come to land," the opposite of *ἀνάγεσθαι* in v. 22.

The name of the country in which the landing took place is involved in textual difficulties. In Mt all editors print ΓΑΔΑΡΗΝΩΝ, "Gadarenes," and in Mk ΓΕΡΑΣΗΝΩΝ, "Gerasenes" (although Sod prints three alternatives in his first margin for Mk). Both in the present case and in v. 37 the bulk of the MSS read as in Mt, but this reading is rejected by all editors. WH and Weiss print ΓΕΡΑΣΗΝΩΝ in Lk, following B D lat (reinforced in v. 37 by C* 579 sa).

Origen (*In Joan* vi, 41, Preuschen, p. 150) states that "Gerasenes" was the common reading (apparently in all Gospels) but that he had occasionally found "Gadarenes." But both readings he declared geographically impossible, so he proposed instead "Gergesenes." For this he claimed no manuscript authority, but this city had a suitable site and its name was fit for allegory. And ΓΕΡΓΕΣΗΝΩΝ is actually read here by ℵ 33 L bo 1 ff 157 Ξ X (with the further support in v. 37 of some of Ferr al, but not of ℵ^{c} and Ξ), and is adopted by T and Sod.

Gadara and Gerasa were important places, and they have been positively identified. The former (*Umm Keis*) lay six miles to the south-east of the Sea of Galilee, while the latter (*Jerash*) was some forty miles further distant in the same direction. Gergesa is usually identified with *Khersa*, on the eastern lake coast, slightly north of the centre, but Z argues vigorously for *es-Samrah*, between two and three miles from the southern extremity. Origen, then, is perfectly right about the original name, which must have been "Gergesa." As a general designation for the east coast "Gadara" is just conceivable. But "Gerasa" can be understood only as the blunder of a scribe

v. 26. [1] 230 reads μετεπλευσαν (a rare word, "sail on another tack"); 1194 4 have απεπλευσαν. WΘR have the singular,

almost ignorant of Palestinian geography. None the less, this "scribe" may have been Lk himself and the exact form he wrote will always be uncertain.

ἀντίπερα[2] (*-περᾳ?*) here only; Z overemphasizes its force of "diametrically opposite" in his search for the original locality.

27. It is quite possible that "city" here and in v. 39 is used in the sense of "city state," "district" (cf on 9 : 10), but "out of the city[1]" by its position belongs with "man[2]" and not with "met." The plural "demons[3]" after "having[4]" seems unique; it is due to vv. 30 ff. *ἐνεδύσατο*[5] must be translated by an English pluperfect, "had worn."

28. The man's outcry[1] is described as in 4 : 33 f. From the use of "Most high[2] God" P deduces that this man was a Gentile, by comparing Acts 16 : 7, Hbr 7 : 1 (cf Z). But cf 1 : 32, 35, Ps 7 : 17, 9 : 2, etc, for this title in the mouths of Jews, while in any case the words are supposed to come from the demons and not from the man (Wl).

29. The reason for the outcry follows; Christ had begun an exorcism (imperfect[1]). The use of "Jesus" by the demons presented no problem to Lk, for these beings had supernatural knowledge. But, as a matter of history, Christ's fame as an exorcist may have reached the unfortunate sufferer of this story (Z). A second "for" gives (not very gracefully) the reason for the immediate exorcism; no time could be lost in dealing with so dangerous an individual. His savage nature would be obvious from his appearance, even though his whole past story was not known. *πέδη* only here and (twice) in Mk's parallel; it is the usual word for "fetter."

[2] αντιπεραν in L al.

v. 27. Sdm has εκ χρονων ικανων και in place of και χρονω ικανω, with WΨΔD (απο) A al pl Ko. [1] Omitted in Ta a ff$_2$ r$_2$ l vg syc. [2] WHm has the order τις ανηρ (B) and τις is bracketed (om D a). [3] Singular in it (exc a) vg. [4] ος ειχεν (WΨLΔDA al Ko) is a correction that improves the sentence considerably. [5] The imperfect (ℵ^{c} DA al pl Ko) is a correction. Conversely 33 L 1 157 A minn have the aorist εμεινεν.

v. 28. [1] The insertion of και before ανακραξας (ΨΔA al minn Ko) was an easy addition. D sy have ανεκραξεν και, and D has further revision (influenced by Mk). [2] του θεου (WH bracket) is omitted by D 1 $\mathfrak{z}$ Ξ minn; the omission is "easier."

v. 29. WH non mg, Ws read απο for υπο (with BΞ), but the evidence is insufficient. [1] The imperfect should be read; the aorist (WHm, with BΨ 69 MF minn Ξ) is conformed to the context; D af have ελεγεν.

30. Any first-century reader of the Gospels would understand the demand[1] for the name as an important step in the exorcism, since knowledge of the name of a demon gave power over him (Wl, JW, Ls). But this conception cannot be attributed to Christ, for He never uses this method elsewhere (Z); if tradition has preserved His question correctly, its purpose was probably to recall the man to himself. "Legion [2]" was a word thoroughly naturalized in Palestine (לְגְיוֹן), and its use conveys nothing as to the man's nationality. How the man became obsessed with his conviction is a futile subject of inquiry; Hz thinks of the number of distressing symptoms.

31. After the man's reply, the "demons" speak consistently in the plural.[1] The "abyss" appears in Rev 9:1, etc, as a place of imprisonment for demons, distinct from their place of final punishment (Rev 20:10); Lk may or may not have had the same conception. The imperfect is probably inceptive, "began to exhort," until the attention of the speaker was caught by the swine.

32. The concrete request is in the aorist.[1] Lk takes the topography[2] for granted.

33. Of course all that an eyewitness could have seen was a paroxysm of the man and a panic of the swine. For *ἀποπνίγειν*[1] cf v. 7.

34. The panic extended to the swineherds, who fled[1] in all directions, carrying the news into the city and to the field-laborers. The superstitions of the countryside would have been easily aroused, especially as something must have been known of Christ. By v. 36 *τὸ γεγονός*[2] should refer only to the loss of

v. 30. [1] After Ιησους Ti inserts λεγων, against Bא (א* omits ο Ιησους) W 1 minn lat (exc vg) syp. [2] The spelling varies.

v. 31. [1] Despite a few (natural) variations in the MSS.

v. 32. WH non mg, Ws have βοσκομενη, with BאD (not d) Θ 565 Ferr UKΠ minn a sypj, in place of βοσκομενων (so the bulk of the MSS). The question is probably indeterminate, but in Mt and Mk -μενων is rare as a variant. [1] The imperfect is wrong, despite excellent support (א*WC° ΨΔ al pl Ko). [2] it omit εν τ. ορ.; W has εν τουτω τω ορει.

v. 33. [1] C (cf it) has απεπνιγοντο: S has -ησαν; minn read the simple verb.

v. 34. [1] WDΛ have the aorist. [2] So BאW (γεγονως) CDA al pl; the passive in Δ Ko is a correction.

the swine; their keepers did not wait to see what happened to the man.

35. "At the feet" need only mean "among the disciples, listening to instruction" (cf Acts 22 : 3). *ἱματίζειν* is not known in extra-papyri Greek, apart from the parallel in Mk; it was doubtless a colloquial formation.

36–37. The crowd grew until it contained "all" the inhabitants of the district,[1] who were unanimous in their desire[2] to be rid of so dangerous a visitor. But the loss of the swine would be but a small element in their dread.

38. Lk perhaps conceived the man as accompanying Christ in the boat (W), but this is not necessary.

39. The man is sent to rouse interest in those who otherwise would not have troubled to hear Christ; in Galilee an opposite course of conduct had to be followed (v. 56; 5 : 14). Christ despatched him only to his "house" (Jewish?), but he told the story to the whole district. Note also the contrast[1] between "God" and "Jesus" and perhaps also that between *διηγοῦ* and *κηρύσσων* (P).

(26–39) Cf Mk 5 : 1–20, Mt 8 : 28–9 : 1*a*.

The Lk–Mt contacts are almost negligible, consisting only of δέ in vv. 33 f, the compound ἐξῆλθον (easily suggested by the context) in v. 35, and the aorist ἐμβάς in place of Mk's present in v. 37.

The common omissions are numerous, partly because of the prolixity of Mk, and partly because of the extreme compression of Mt (cf the similar phenomena in connection with Mk 5 : 21–43; 9 : 14–29). They are:—From Mk v. 1 τῆς θαλάσσης (needless). From Mk v. 2 εὐθύς. Mk vv. 3–4 is an exceptionally verbose passage, "no one could bind him with fetters, . . . for he was bound with fetters, . . . the fetters were broken by him" (cf also "the tombs" three times in vv. 3–5),

v. 35. D paraphrases this verse rather freely. Bκ* sa bo minn af have εξηλθεν (Ti, WH, Sd), while the bulk of the MSS read the pluperfect (Ws, Sdm); minn have the perfect. The article before Ιησου is omitted by B^a (so Ws; WH bracket), while latt vg substitute αυτου for του Ιησου.

v. 37. [1] minn sy seem to have thought της περιχωρου inappropriate; its omission was easy. After πληθος minn insert της πολεως. D has παντες και η χωρα. [2] Ti reads the plural ερωτησαν, but the contrary evidence of BκCΨΘ Ferr MAKΠRPX minn a r_2 syh appears decisive. Θ has παρεκαλεσαν, syc supplies a subject.

v. 38. The choice between εδεετο (Ti, Sd) and εδειτο (WH, Ws) is quite immaterial, and the MSS evidence almost meaningless. D has ηρωτα.

v. 39. [1] Confused in many MSS.

but every significant word has an equivalent in Lk or Mt. Mk v. 5 has only a summary parallel in Lk, while Mt is quite different, but Mk's details concerning the sufferer's mania were unessential. From Mk v. 6 is omitted "from afar he ran and," which is equally unessential. From Mk v. 7 "by God," probably thought inappropriate in the mouth of demons (W, Ls). From Mk v. 8 αὐτῷ. From Mk v. 9 αὐτῷ and "my name" ("my" clashes with the following plural). From Mk v. 10 πολλά. From Mk v. 13 "about 2000," perhaps thought an exaggeration (Ls, Z), perhaps a gloss in Mk (JW). From Mk v. 14 αὐτούς and τί ἐστιν (both needless). From Mk v. 16 "and concerning the swine" (prolix). From Mk v. 17 ἤρξαντο. From Mk v. 19 αὐτῷ, πρὸς τοὺς σούς, αὐτοῖς (all redundant), and καὶ ἐλέησέν σε, which gives ὅσα an awkward zeugmatic construction (W). From Mk v. 20 ἤρξατο and "and all men marvelled."

These data certainly point to no pre-Markan source. W assumes Q here, but on very slight evidence.

(26) κατέπλευσαν is a technical term. The name [of the place of landing could not be well avoided here, so Lk has explained its location. (27) Mk's illegitimate genitive absolute is changed into the dative, and "upon the land" is smoother than Mk's "out of the boat." ἀνήρ is "Lukan." τὶς (if read) is an improvement, and "out of the city" was doubtless deduced from Mk v. 14 (W). On δαιμόνια cf 4:33. Lk systematizes Mk's prolixity by describing first the man's wretched condition, and then (v. 29) his violence; Mk, curiously enough, says nothing about the man's nakedness, leaving "clothed" in his v. 15 to be explained from the readers' imagination, so Lk naturally supplied the omission. ἱκανός is "Lukan," and for χρόνος ἱκανός cf 20:29; 23:8; Acts 8:11; 14:3; 27:9. "And abode not in a house" carries on the negative construction. (28) Lk makes the man cry out at once, as in 4:33 (with the same compound verb). προσέπεσεν as in 5:8. The adjuration in Mk is changed to a plea; δέεσθαι is "Lukan." (29) In giving Christ's command as an afterthought Lk follows Mk. παραγγέλλειν is "Lukan," as is ἐξέρχεσθαι ἀπό. Mk's direct discourse is made indirect, but Lk has forgotten to pluralize Mk's πνεῦμα (W). The substance of Mk v. 4 follows, much shortened and told in Lk's own way. The (3) other occurrences of συναρπάζειν are all in Acts, and φυλάσσειν is "Lukan." Lk has forgotten to pluralize δαιμονίου. (30) The changes are all obvious stylistic revisions, but the "Lukan" possessive dative is here from Mk. (31) ἐπιτάσσειν conforms to v. 25. Mk's "out of the country" (Palestine?) is very obscure, and Lk probably did not understand it. (32) The swine are given the emphatic position; ἱκανός is "Lukan." The substitution of ἐν for πρός appears to be a matter of taste. Again Mk's direct discourse is made indirect, while ἐπιτρέψῃ is conformed to the following ἐπέτρεψεν. (33) "Out

of the man" gives the sentence balance; again the "Lukan" ἐξέρχεσθαι ἀπό is used (similarly in vv. 35, 38). Lk has introduced λίμνην, made Mk's ἐπνίγοντο a compound and converted it into an aorist, and has dropped Mk's useless final phrase. (34) ἰδόντες and τὸ γεγονός are smoother. The "Lukan" ἀπαγγέλλειν is here from Mk. (35) ἐξῆλθον . . . ἦλθον is a great improvement on Mk's ἦλθον . . . ἔρχονται. On εὗρον cf 5:19. As the man had been healed, Mk's δαιμονιζόμενον is replaced by a paraphrase (cf v. 38 and δαιμονισθείς in v. 36). "At the feet of Jesus" is for the edification of the readers. (36) ἀπαγγέλλειν is "Lukan," while ἐσώθη improves Mk's colorlessness. (37) ἐρωτᾶν is "Lukan" (Lk has just used Mk's παρακαλεῖν in vv. 31, 32). The subject is supplied, with a reminiscence of 3:3; 4:14, 37 (and with some hyperbole,—Hz). The request that Christ should depart is explained; συνέχειν is "Lukan." Again an illegitimate genitive absolute is corrected (cf v. 27), this time with a nominative. But explanation seems needed for Lk's breaking Mk's connection with ὑπέστρεψεν ("Lukan"), so leaving the man's petition in an awkward appendix; W, noting that Mt concludes at this point, thinks Lk has been influenced here by Q. (38) "Sent away" is gentler than Mk's "suffered not." δέεσθαι, ἀνήρ and σύν are "Lukan." (39) ὑποστρέφειν is "Lukan." Lk has used Mk's ἀπαγγέλλειν in vv. 34, 36, so he replaces it here with διηγοῦ (Mk v. 16). Mk's ὁ κύριος would have been ambiguous to Lk's readers, and "Decapolis" was unknown to them.

40–42*a*. Jairus' request.

40. As usual no place is named; Capernaum has not been mentioned by Lk since 7:1. Commentators generally consider the anxiety of the crowd to be motived by sympathy with Jairus, but crowds enthusiastic for Christ appear everywhere in the Synoptists. Lk always uses *ἀποδέχεσθαι* in the sense "receive with pleasure," "welcome."

41. Ἰάειρος may be connected with either יָעִיר (1 Chr 20:5 *Q'rē*) or יָאִיר (Num 32:41, etc). The meanings of the Hebrew names ("he awakens," "he enlightens") have no relation to Jairus as he appears in this section. In Jewish communities the care of the synagogue was in the hands of the local sanhedrin and the members of this body ("elders") appointed a responsi-

v. 40. The insertion of εγενετο δε εν in place of εν δε at the beginning of the verse by Ti is dubious (om Bᴺᵒ 33 L sa bo 1 minn R sy). The aorist infinitive appears to be a correction (Bᴺ 33 157 R have the present).

v. 41. Before αρχων Ti, WHm read αυτος, against B bo D 1 Ferr minn R a r f which have ουτος. c sy have neither and omit the και.

ble person (not always one of their own number) to direct the services, choose the officiants, etc. Such was "the ruler of the synagogue" (רֹאשׁ הַכְּנֶסֶת). The office was one of considerable dignity and would be held only by a person of local importance. Cf, e. g., *GJV*, ii, 509 ff.

42*a*. The mention of the girl's age seems somewhat out of place in this exhortation. P thinks of the "critical term in a girl's life," but this is not especially helpful. Cf below.

(40–42*a*) Cf Mk 5 : 21–23, Mt 9 : 18.

The Lk–Mt contacts are:—In v. 41 ἰδού, ἄρχων (Mt never uses ἀρχισυνάγωγος, and Lk explains Mk's term; contrast v. 49), and the aorist of ἔρχεσθαι instead of Mk's present. In v. 42 θυγάτηρ (Mk's diminutive would have been thought inappropriate for a girl twelve years old).

The common omissions are:—From Mk v. 21 "in . . . side" (obvious). From Mk v. 22 "seeing him." From Mk v. 23 πολλά, and the redundant σωθῇ.

None of this is important.

(40) Lk has opened the new paragraph with a partial conformation to the style of vv. 1, 22. ὑποστρέφειν ("Lukan") is repeated from v. 39. Mk's loose συνήχθη ἐπὶ αὐτόν is replaced with ἀπεδέξατο (used only by Lk, 9 : 11 and five times in Acts). The presence of the crowd is explained (Lk seems rather fond of προσδοκᾶν). (41) The insertion of ἰδού is not sufficient proof of a use of Q (against W), particularly as the rest of the verse is obviously from Mk, ἀνήρ and ὑπάρχειν are "Lukan"; cf also the possessive dative. The final clause (preparing for v. 42*b*) replaces Mk's πολλά, while the other changes are only stylistic. (42) Again Mk's direct discourse is made indirect. The possessive dative is "Lukan." The girl's age (from Mk v. 41) seems to be introduced here to point the coincidence with v. 43. ἀπέθνησκεν is much better than Mk's ἐσχάτως ἔχει. The remainder of Mk v. 23 seems to be omitted because the imposition of hands did not take place (cf on 4 : 40).

42*b*–48. The woman with an issue.

42*b*. Here the plural "multitudes" is better than the singular (contrast v. 40).

43. The use of ἐν ("in an issue") is loose and seems to have

v. 43. The great bulk of the MSS read ιατροις προσαναλωσασα ολον τον βιον (so Ti, Sd), to which CΨ 𝔤 157 minn X lat sycp add αυτης and א* εαυτης. But B sa sys syj (bc) omit this clause, which may be a reminiscence of Mk; its omission is difficult to explain otherwise. In the final clause Sd reads υπ before ουδενος against the much "harder" απ of BARΞ*; 69 has παρ. D sa (MSS) have this clause in the active, "whom no one was able to cure."

no exact New Testament parallel, but *ἐν ἀσθενείᾳ* in Jn 5:5 represents something of the same force (1 Cor 2:3 is different). Z takes *ἀπὸ ἐτων δώδεκα* as meaning "during twelve years at intervals," but this is fanciful. A woman with this complaint was unclean (Lev 15:25–27); cf SB (on Mt 9:20). The repetition of *ἀπό* in a quite different sense is not very graceful.

44. The *κράσπεδον* (if the word is read[1]) was the "tassel" (צִיצִית) of Num 15:38 f, four of which were worn by every Israelite. Cf, especially, *Menachoth* iv, 1. The woman touched the *zizith* as the sacred part of Christ's dress.

45. As the question is general, the masculine *ὁ ἁψάμενος*[1] is used. "All" need not include the woman (against W). St. Peter's[2] words are perfectly appropriate and respectful, although P speaks of his "characteristic interference." *ἀποθλίβειν* here only.

46. Note the very accurate use of the tenses.

47. *οὐκ ἔλαθεν*, "her act had been noticed." She takes for granted that Christ had identified her. Her fear should not be limited to dread lest the healing be undone (against W, P), for her superstitions were thoroughly aroused. Lk may or may not have regarded the public confession[1] as meritorious; its chief interest to him was its attestation of the miracle.

48. A contrast between touching the tassel and faith is hardly indicated (against P), although of course the former was useless without the latter. Note the nominative[1] for the vocative.

(42*b*–48) Cf Mk 5:24–34, Mt 9:20–22.

The Lk–Mt contacts are:—In v. 44 the compound προσελθοῦσα (preferable after the omission of the first clause of Mk v. 27), and τοῦ κρασπέδου. The latter addition is very noteworthy, for it is too Jewish to have been a Lukan insertion. W naturally thinks of Q influence, but the other evidence is very scanty. It is perhaps best treated as an

v. 44. [1] D a ff$_2$ r l omit (cf Wl, Z).

v. 45. [1] Corrected in D latt. [2] After Πετρος Ti, Sd add και οι συν αυτω, with the bulk of the MSS (Ko μετ αυτου), against B sa Π minn syscj. But the agreement of B with syscj is weighty and a gloss from Mk easy.

v. 47. [1] C*Δ sa K al Ko lat insert αυτω before απηγγειλεν, an easy addition. ℵ* omits ιδουσα . . . ηλθεν, doubtless accidentally, as is also probably the case with ℵ's omission of ὅτι ην . . . αυτου.

v. 48. [1] So, at least, in BWLΘK (WH, Ws).

accretion to Lk's text, or as a phrase that has been omitted from Mk's.

The common omissions are:—From Mk v. 24 μετ' αὐτοῦ (obvious). From Mk v. 26 the woman's unfortunate experience with physicians (Lk's text, however read, is shorter than Mk's). Mt never gives such details, and Lk doubtless thought them unimportant; P, Z argue that Lk's professional pride was touched. From Mk v. 27 "having heard . . . Jesus" and "in the multitude" (both obvious). From Mk v. 29 the repetition "and she felt . . . plague," which reappears (in part and better placed) in Lk v. 47. From Mk v. 30 "in the multitude" (obvious). From Mk v. 32 Christ's look in search of the offender (Lk and Mt seem to have thought this open to theological criticism; Christ must have known intuitively). From Mk v. 33 "fearing and" (needless) and "knowing . . . her" (vague).

No pre-Markan source is indicated, unless one is to be deduced from Mt's brevity (W).

(42*b*) ἐν δὲ τῷ conforms to v. 40, and ὑπάγειν is a suitable verb to use in this construction. The crowds are described summarily and συνέπνιγον (cf v. 14) heightens Mk's form (W). (43) ἀπό before the period of time is more formal. The clause "had spent . . . physicians" is probably not part of Lk; προσαναλίσκειν is not found elsewhere in the New Testament, and ὅλον τὸν βίον suggests Mk 12:44 (altered by Lk in 21:4). (44) For τοῦ κρασπέδου cf note on the "contacts," above. Mk v. 28 (an excellent example of Markan prolixity) is quite needless. παραχρῆμα is "Lukan." ἔστη ἡ ῥύσις may be "medical" but Mk is certainly "popular." (45–46) Mk begins his v. 30 by telling Christ's thoughts; Lk improves by putting the clause at the end of v. 46 as part of Christ's words. The change of Mk's "garments" to "me" conforms to what follows. "And when all denied" gives the question a direct answer. Mk, taken literally, says that the disciples answered in chorus; the plural is avoided by making their usual spokesman reply for them. The petulant tone of Mk v. 31 is softened; ἐπιστάτα and συνέχειν are "Lukan." Lk avoids using two συν- compounds together. ἐξέρχεσθαι ἀπὸ is "Lukan." (47) Cf note on the common omissions. Mk's ἰδεῖν is transferred to the woman, and the sentence is correspondingly reworded. Mk's "all the truth" is explained in full and the miracle confirmed publicly. This last sentence is practically all "Lukan" (ἀπαγγέλλειν, ἐνώπιον, λαός, ὡς, ἰᾶσθαι, παραχρῆμα). (48) πορεύου as in 7:50.

49–56. Jairus' daughter.

49. *παρά* here has the force "from the house[1] of," for Jairus himself was with Christ. The power of raising the dead is not

v. 49. Sdm has μη for μηκετι, against Bא sa D syj. [1] sy, in fact, has "of the house." af has an extraordinarily mixed text.

attributed to Christ; despite 7:11–17, 22. *σκύλλειν* is rather more forcible than the English "trouble"; perhaps, "torment." *αὐτῷ* (if read[2]) is ambiguous, but it must refer to Jairus.

50. Christ has perfect confidence in His own power.

51. The crowd of v. 42 accompanies Christ to the house, but He refuses them entrance.[1] The mother of the girl apparently is supposed to have met Christ at the door. No reader would make any distinction between *ἐλθὼν εἰς* and *εἰσελθεῖν*; when W, P distinguish between the house and the death chamber they are interpreting Mk, not Lk.

52. *πάντες* takes the presence of friends, hired mourners, etc, for granted. They were bewailing the dead child, and Christ spoke to comfort them.[1]

53. The laughter seems heartless but it served to confirm the miracle.

54. Christ paid no attention to their scorn.[1] *φωνεῖν*, "call," is used only here in effecting a miracle; Lk probably thought of summoning back the departed spirit of the girl (yet contrast 7:14). Cf Hz. Note the nominative for the vocative.

55. The girl's ability to eat was a final proof of the miracle.

56. The difficulty of this injunction to silence is obvious: how was such a resuscitation to be concealed? The fact of the girl's death was known generally (v. 49), and the miracle had been viewed by an unusually large number of witnesses. The problem appears insoluble. Cf critical notes.

(49–56) Cf Mk 5:35–43, Mt 9:23–26.

The Lk–Mt contacts are:—In v. 51 (Mt v. 23) ἐλθών for Mk's ἔρχονται, and τὴν οἰκίαν for Mk's τὸν οἶκον (a coincidence, for Mt. has a very decided preference for the feminine form, and Lk uses it

[2] Only Sd inserts it (in brackets); Bℵ 33 L sa bo 1 minn syj ΞX omit.

v. 50. Ti, WH, Ws read πιστευσον, with BLΞ; the present is probably conformed to Mk.

v. 51. [1] εισελθειν τινα has a number of curious variants. Sd alone prefers the order Ιακ. κ. Ιωαν., with ℵX 33 L bo 157 minn ΑΛΧS vg sy, but he should not have called this an "H" reading against BWCΨΔ 579 sa.

v. 52. [1] Whether Lk should read ουκ (Ti, Ws), as in Mk, or ου γαρ (WH, Sd), as in Mt, is indeterminate.

v. 54. [1] The bulk of the MSS have εκβαλων εξω παντας και (with variations) before κρατησας, but the omission of these words in BℵLD 1 minn X lat (exc q f) sysc is decisive.

freely). In v. 52 if γάρ is read, Lk–Mt agree in οὐ γάρ against Mk's οὐκ (an easy correction of an asyndeton). In v. 54 αὐτῆς.

The common omissions are:—From Mk v. 37 "the brother of James" (quite needless). From Mk v. 38 (cf also v. 43) πολλά. From Mk v. 39 "make a tumult and" (redundant). From Mk v. 40 the Aramaic words. From Mk v. 42 "and walked" (an anticlimax), and "with a great amazement" (needless).

None of the above is important.

(49) Mk's impersonal plural is avoided, and παρά here is better than ἀπό. τέθνηκεν (the important word) is given the emphatic position and put into the perfect. The last clause is made declarative, so avoiding the abrupt and unsympathetic effect in Mk. (50) Mk's παρακούσας is ambiguous, as it can mean either "overhearing" or "disregarding." The change of Mk's πίστευε to the aorist (if read) has no particular significance. καὶ σωθήσεται rounds out the sentence, but Ls suggests that ζήσεται would have been better. (51) A combination by Lk of the details in Mk vv. 37 and 40 accounts sufficiently for Lk's wording, and nothing is gained by postulating Q influence (against W). In Mk the crowd is dismissed before the house is reached; Lk evidently saw the difficulty of this, so he has transferred the dismissal to the house door. To Lk "John" was doubtless more familiar than "James" (who had been slain many years before). Lk completes the account of the group privileged to enter the house from Mk v. 40, omitting Mk's distinction between the house and the death chamber as unimportant. σύν is "Lukan." For παῖς in place of Mk's παιδίον (and similarly for Mk's κοράσιον in v. 54) cf above on the Lk–Mt contact in v. 42. (52) Mk's description of the Oriental mourning is abbreviated; his τὸ παιδίον is needless. The alterations change Christ's words from a reproof to a consolation. (53) "Knowing that she was dead" was an easy addition. (54) Cf on v. 51. Mk's ἐκβαλὼν πάντας is eminently in Mk's style, and its primitive character is guaranteed by its use in Mt. But Lk has omitted the phrase for some reason; W thinks Lk conceived the "all" of v. 52 to be all friends (in Mk they are hirelings). For "called" cf exegetical note. (55) The first clause explains how Christ's call became effective. παραχρῆμα is "Lukan." The command to give the girl food is placed at the end in Mk, and Lk gives it a more logical position; Lk uses διατάσσειν freely (4 times in the Gospel, 5 in Acts). (56) The surprise is limited to the parents, for the disciples have already seen the miracle of Nain (W, Hz, Ls). Mk causes Lk to forget that in his own narrative others are present, and he forgets them also in the following injunction to silence. παραγγέλλειν is "Lukan." τὸ γεγονός as in v. 35.

The injunction to silence here is taken directly from Mk, without a thought as to its impracticability. In Mk it is part of the Evangelist's regular schematism.

CHAPTER IX

1–6. The mission of the Twelve.

1. A connection with 8:56 may perhaps be detected, "instead of allowing Jairus to spread Christ's fame, He called together the Twelve. . . ." But Lk need not have intended this. The apostles[1] received the same authority[2] over evil spirits and disease that was exercised by Christ Himself (4:36). Note the junction of a noun and an infinitive with *καί*.

2. The message to be proclaimed was likewise Christ's (8:1); the essence of this verse is that the apostles represented Christ in every regard. "To heal[1]" evidently includes exorcizing.

3. The Twelve were to think of their message to the exclusion of everything else, even to the exclusion of the ordinary preparations for a journey. A "wallet" might, of course, hold anything, but it is thought of here primarily as a receptacle for food or clothing. For the distributive sense of *ἀνά*[1] cf v. 14 or Mt 20:9 f; it is used because the Twelve are addressed as a body. Note the temporary lapse into indirect discourse at the end.[2]

4. A Jewish traveler in Galilee would find hospitality from almost any one. After choosing a host, no prospect of better quarters (e. g.) should tempt to a change[1]; the indifference to material things must continue. "Enter" and "depart" are not quite in contrast; the former refers to the house, the latter to the village.[2]

5. The lack of "reception" would be a refusal of a sympathetic hearing, hardly a complete refusal of hospitality (against W). By this stage of the Ministry systematic opposition to

v. 1. [1] αποστολους (Sd, with ℵC*L bo Θ Ferr al syj ΞX latt vg) or μαθητας (C°U 157 minn Ko) are glosses; BWΔ sa DMAKΠΓR minn sy have nothing here. [2] WHm, Ws read δυναμιν αυτοις, with B 579 bo. ℵ has δεδωκεν.

v. 2. [1] Ti, WH, Ws follow B sysc in omitting an object (doubtless rightly). The other MSS vary between τους ασθενεις (ℵLDA al Ξ; Sd) and τους ασθενουντας (CΔ al X Ko), with other alternatives.

v. 3. [1] But BℵC*L sa minn Ξ lat (exc d) omit ανα (so WH, Sd). [2] Corrected by ℵ° 33 L sa bo 157 minn F; ℵ* has no verb here.

v. 4. [1] vg corrects into "inde ne exeatis." [2] ℵ has μεινατε.

Christ had evidently formed and some villages declined to listen to Him at all. By their ceremonial act[1] the apostles divorced themselves from all responsibility for the city or its fate. *ἀποτινάσσειν* in Acts 28:5 only.

6. The work of the apostles is described in the terms used for Christ in 8:1. The repetition of "depart" from v. 5 is not graceful. Z draws a fanciful contrast between "villages[1]" and "cities."

As to the actual content of the apostles' preaching Lk has nothing to say. To his readers "proclaiming the Kingdom" (v. 2) or "preaching the Gospel" (v. 6) told everything; the apostles proclaimed the same message that Christian missionaries were proclaiming everywhere (Wl, JW). But cf critical notes.

(1–6) Cf Mk 6:6–13, Mt 9:35–10:14, Lk 10:1–12.

The Lk–Mt contacts are:—In v. 1 -καλεσάμενος, ἔδωκεν, καὶ νόσους θεραπεύειν (καὶ θεραπεύειν . . . νόσον, Mt). In v. 2 ἀπέστειλεν, κηρύσσειν (κηρύσσετε, Mt), the mention of the Kingdom, and the command to heal. In v. 3 ἀργύριον (ἄργυρον, Mt), and the prohibition of the staff. In v. 4 εἰς ἣν ἂν (δ' ἄν, Mt, ὅπου ἐάν, Mk), and the position of εἰσέλθητε. In v. 5 ἐξερχόμενοι, τῆς πόλεως ἐκείνης, κονιορτόν.

These contacts put a use of Q here beyond question. The Q version reappears in Lk 10:1–12, and the facts seem to be as follows:—Q contained a charge to certain "disciples," in which there was no commission to exorcize (cf on 10:17). Mk, who apparently followed Q in his version, supplied this commission, in view of apostolic experience. This led Lk to believe that Mk's and Q's charges were distinct, and that the "disciples" of Q were of a less exalted rank than the "apostles" of Mk. But, none the less, the Q version influenced Lk strongly in his copying of Mk, probably because it had long been familiar to him. Mt simply combined the Mk and the Q versions.

The common omissions are trifling:—From Mk v. 7 "began" and "two by two" (cf on 10:1). From Mk v. 10 "he said to them." From Mk v. 11 τόπος. From Mk v. 12 "that they should repent" (sufficiently included in Lk's εὐαγγελιζόμενοι). From Mk v. 13 the explicit mention of the exorcisms (needless), and the use of oil (probably unfamiliar to Lk). Mt's arrangement precludes any parallels to Mk vv. 11–12.

v. 5. [1] Ti inserts καὶ before κονιορτον, against BℵWC*Ψ* 33 LDΘ 1 ℓ minn ΞX a c f.

v. 6. [1] DX replace κωμας by πολεις; latt have both.

(1) For συνκαλεῖν cf on 6:12. Q seems to have read:—καὶ (προσ)-καλεσάμενος τοὺς (δώδεκα) μαθητὰς ἔδωκεν αὐτοῖς ἐξουσίαν νόσους θεραπεύειν καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν λέγοντες· ἤγγικεν ἡ βασιλεία τοῦ θεοῦ, "and calling the (twelve) disciples he gave them authority to heal diseases and he sent them forth to preach saying, The kingdom of God is at hand" (cf W and 10:9). Lk has inserted δύναμιν καί to conform to 4:36. The commission to exorcize is from Mk (modified as in 4:35), and the addition of this clause to Q has produced the curious καί. Mt has revised to conform to his own style in 4:23; 9:35. (2) In giving the duties of the disciples Q used direct discourse throughout; Lk's tendency is to convert this into the indirect form. And cf 10:2–12. Lk is "Christianized." Mt's ἀσθενοῦντας θεραπεύετε is probably original (ἰᾶσθαι is "Lukan"), but his further expansion in νεκροὺς . . . ἐκβάλλετε ("raise . . . demons") is connected with the miracle grouping in his chs 8–9, and is historically impossible. (3) Lk has inserted the first clause. Lk then follows Mk, except for the direct discourse (Q). But the prohibition of the staff must be original; Mk thinks of the long journeys of the apostolic age (JW, Hk, Ls, cf on 10:4). By inverting "wallet" and "bread" Lk secures a more logical order. Q seems to have continued with simple negative copulas, as in Lk; Mk has inserted εἰς τὴν ζώνην. But Lk and Mt appear to have generalized an original χαλκόν independently, for the apostles were not likely to have carried anything but the smallest currency. Q forbade "shoes" (cf 10:4), Mk allowed "sandals," and Lk may have been perplexed at the apparent contradiction, or he may simply have omitted Mk's clause, in deference to Q. Lk has certainly added ἀνά, and he may have changed Mk's ἐνδύσησθε to ἔχειν (explaining the lapse into indirect discourse). (4) Lk's first eight words probably represent Q exactly, but the balanced order of καὶ ἐκεῖθεν ἐξέρχεσθε suggests reflection. (5) The plural δέχωνται is corroborated by 10:8, 10. Mk's "nor hear you" is a needless addition. Q read ἐξερχόμενοι ἔξω τῆς πόλεως ἐκείνης, for the ἀπό in this combination is "Lukan," and Mt's addition of "house" clearly inappropriate. Q continued as in Mt, for Lk's differences are all refinements. The final clause is from one of Mk's needless enlargements (contrast 10:10 f). (6) Lk conforms markedly to the language of 8:1. διέρχεσθαι and εὐαγγελίζεσθαι are "Lukan."

This mission of the Twelve evidently took place late in the Galilean ministry, as Christ's final effort towards evangelizing the people before His departure. Lk's arrangement of his Gospel has placed this section far too early (cf on vv. 51–56). The original content of the apostles' preaching must have been the same as Christ's, proclamation of the nearness of the Kingdom, exhortations to repent, and expositions of the nature of righteousness.

7–9. Herod's opinion of Christ.

7. The present tense of *γινόμενα* ("what was being done") may imply that the activity of the Twelve brought Christ to Herod's special attention. But Lk does not say that the latter now heard of Him for the first time.

8. The reappearance of Elijah was generally expected as a pre-Messianic event. But looking for the resurrection of one of the ancient[1] prophets was not common; cf, e. g., Volz, *Jüdische Eschatologie* (1903), pp. 190–197. Still, Lk need not imply that this appearance was thought to be Messianic in its significance; Christ simply impressed the people as if He were Isaiah or Jeremiah.

9. Herod[1] is quite certain that the new Teacher is not the Baptist; he has seen to that, and he is not troubled with superstitions. His words look forward to 23 : 8. Note the imperfect, "he made various attempts" (P).

(7–9) Cf Mk 6 : 14–16, Mt 14 : 1–2.

The only Lk–Mt contacts are in v. 7, consisting of "Herod the tetrarch" (the correct title) for Mk's "King Herod," and the more usual aorist ἠγέρθη for Mk's perfect.

There are no common omissions.

(7) Mk's statement, "for his name had become known," stands far too late in the Gospel, and Lk relieves the difficulty with τὰ γινόμενα πάντα. The different opinions in Mk are awkwardly introduced with a vague "and they said" (so WH, W, this reading is supported only by BDW latt, but its vagueness and the influence of Mt led to its correction into "he said," which anticipates Mk v. 16; Lk presupposes the plural in Mk). Lk has expanded Mk so as to make the meaning clear. διαπορεῖν elsewhere only in Acts (3 times); it may have been suggested by ἠπόρει in Mk 6 : 20. For the omission of ὁ βαπτίζων cf 3 : 2. The last clause of Mk v. 14 is obscure and adds nothing of importance. (8) ἐφάνη is more dignified than Mk's ἐστίν, and it contrasts well with ἠγέρθη. But ἀνέστη involves a misunderstanding of Mk. τις is an improvement on Mk's εἷς. (9) "John" has the emphatic position. Lk evidently hesitates to credit Herod with the crass superstition in Mk (W, Hz, Ls); P, Z suggest that Lk may have had information about Herod's true opinion (Acts 13 : 1). Or the tradition may come from L (cf 8 : 3; 23 : 8).

v. 8. [1] 13 has the curious blunder αρχιερων for αρχαιων.

v. 9. [1] Ti omits and WH bracket the article (against BΨ 33 L 1 Ferr minn ΞX).

10–17. The feeding of the five thousand.

10. The interval between the departure of the Twelve and their return is filled up by vv. 7–9. No other connection appears to exist and, in particular, nothing here in Lk suggests that Christ went to Bethsaida to avoid Herod. Bethsaida, as a matter of fact, lay outside of Galilee, just across Jordan, but Lk does not indicate this in any way and his readers would not have known it. So in Lk the only apparent motive for Christ's withdrawal is a search for quiet.

"City" here can mean only "city state" (cf on 8:27), for the translation (Z, K) of εἰς as "towards" is arbitrary. ὑποχωρεῖν in 5:16 only.

11. The attempt at seclusion is defeated by the crowds. ἐλάλει,[1] "he began to speak," or (P) "continued speaking." ἰᾶτο[2] denotes the repeated healings. θεραπεία with this meaning only in Rev 22:2 (Lk 12:42 is different).

12. For the use of κλίνειν[1] cf 24:29, and for this sense of καταλύειν ("be lodged," "find shelter") cf 19:7. The "fields" seem to be "farm houses" or "hamlets." ἐπισιτισμός[2] here only.

13. The fish were smoked or pickled. εἰ μήτι here only. The subjunctive[1] is best taken as a loosely used deliberative, although it is possible to construe the clause as a true future condition (P).

14. κλισία (here only) usually means "hut," but the sense

v. 10. The difficulty of the situation and the Mt–Mk parallels have caused considerable confusion. πολιν καλουμενην Βηθ. is read in Bκ^{c} 33 L sa bo ΞX, while D has κωμην λεγομενην Βηθ. א* Ferr 157 latt syc have τοπον ερημον, as in the parallels. Most MSS combine these two forms, Ko reading generally τοπον ερημον της πολεως καλουμενης Βηθ. sys has "to the gate of the city which is called Bethsaida," obviously an interpretation of B's reading.

v. 11. [1] א has the aorist. [2] Sd reads the aorist, but on insufficient evidence (C 33 L Ferr 1 minn Ξ).

v. 12. [1] B af's ηδη for η δε is probably due to itacism, but cf Mk. [2] D omits και . . . επισιττισμον, perhaps because thought obvious (Ws).

v. 13. The position of υμεις is uncertain. B b l* have it after φαγειν (so Ti, WH, Ws); the bulk of the MSS read it before φαγειν (WHm, Sd); latt vg syc have it before δοτε; minn after δοτε; a c omit entirely. [1] Made the indicative in 1 157 al. WHm has the order πεντε αρτοι (Bκ* 579).

v. 14. Ti reads δε for γαρ, with א*L bo af a vg. The first ωσει is omitted in c q sysc (D has ως), and the second is omitted by the bulk of the MSS (so Ti, against BκC 33 L sa D 157 R minn Ξ af).

"couch" was also well established. Here "group" is the best translation, "groups of persons as if occupying couches at a banquet." The accusative may be classified as an "accusative of effect," cf Mt 13:30 (L al) *δήσατε αὐτὰ δεσμάς*.

16. The language becomes liturgical; Lk thought of the solemn Christian (eucharistic) suppers. *κατέκλασεν* (parallels only) properly applies to the fish as well as the loaves (Wl, Z). *ἐδίδου*, perhaps "gave repeatedly for the different groups" (W).

17. This use of the participle of *περισσεύειν* is not common in Greek but occurs five times (including this) in the New Testament. *κλασμάτων* belongs with it rather than with *κόφινοι*. *κόφινος* is a general term for "basket," but the noun appears in Latin (*cophinus*) as the name of a little food basket carried by Jews (Juvenal, *Sat.*, iii, 14).

(10–17) Cf Mk 6:32–44, Mt 14:13–21.

The Lk–Mt contacts are:—In v. 10 -εχώρησεν (ἀναχωρεῖν is characteristic of Mt, while Lk introduced ὑποχωρεῖν similarly into Mk in 5:16). In v. 11 (cf vv. 12, 16) οἱ ὄχλοι, ἠκολούθησαν αὐτῷ, and the addition of the healings (in rough verbal agreement). In v. 12 the article with κώμας (not ἀγρούς). In v. 13 οἱ δέ, the disciples' direct statement, and perhaps βρώματα (Mt v. 15). In v. 14 (Mt v. 21) ὡσεί. In v. 17 τὸ περισσεῦσαν (Mt has the present), and the genitive κλασμάτων unless read in Mk also.

There is rather more in this list than can easily be accidental.

The common omissions are:—From Mk v. 33 the needless details "and they saw them going" and συνέδραμον . . . αὐτούς, with the hyperbolic "all." From Mk v. 34 "because . . . shepherd" (used already in Mt 9:36). From Mk v. 35 αὐτοῦ. From Mk v. 37*a* "answered." From Mk vv. 37*b*–38 most of the wording is omitted; instead, there is a noticeable Lk–Mt contact, after which Lk supplies some of the phrases omitted from Mk. From Mk v. 40 πρασιαὶ πρασιαί (an extraordinary phrase, redundant after v. 39) and "by hundreds and." From Mk vv. 41, 43 the awkwardly placed mention of the fishes. From Mk v. 44 "the loaves" (needless).

The impression given by these lists is that there are distinct traces of a (brief) pre-Markan source underlying Lk and Mt, a source that Mk seems to have expanded (cf W), although a reconstruction seems impracticable.

v. 15. D omits the second clause.
v. 17. syc adds Mt 14:21 at the end of this verse.

Mt has no parallel to Mk vv. 30 f, although Mk v. 30 seems to echo in Mt 14:12.

(10) ὑποστρέφειν is "Lukan." διηγεῖσθαι as in 8:39. The rest of Mk v. 30 is needless. Mk v. 31 was doubtless thought too circumstantial, and it indicates that Christ's purpose was frustrated (cf on 4:42). Q influence probably underlies the first four words of the second sentence, but its amount is uncertain. After Mk's κατ' ἰδίαν Lk has inserted "into a city called Bethsaida." Such a geographical detail is contrary to Lk's usual practice, and it can be explained only as a preparation for 10:13 (W, cf Ls). The name is taken from Mk v. 45, proving that Lk's copy of Mk did not contain a lacuna after 6:44; Mk 8:22 is too remote (against Hz). Perhaps Lk knew enough Palestinian geography to realize that this change made Mk's "in the boat" impossible, but in any case Lk's long omission after Mk 6:44 rendered the mention of a boat pointless. καλουμένην is "Lukan." (11) γνόντες is a reminiscence of Mk, but the rest of the first clause is from Q. In fact, all the rest of the verse may be based on Q, for Mk's elaborate details were of little interest to Lk and Christ in Lk does not seek rest. But the phrasing is Lukan. With the second clause cf 8:40; 4:43; 8:1, Acts 8:12; with the final clause cf 4:40 (ἰᾶσθαι is "Lukan"). This assumption that Lk deserted Mk for Q will explain the omission of Mk's beautiful quotation from Num 27:17.

(12) Lk appears to have returned to Mk. The latter's inelegant ὥρας πολλῆς is paraphrased. "Twelve" is due to the influence of vv. 1–6, 10. The Twelve proceed at once to their request, leaving the reason to be given at the end. This is the more logical order. The contact with Mt in τὸν ὄχλον is hardly enough to prove Q influence, for Mk's αὐτούς has no antecedent. πορευθέντες for Mk's ἀπελθόντες is a matter of taste. κώμας is placed before ἀγρούς, for the villages offered the best chance of food. At the late hour "rest" as well as food would be needed. "Find" for Mk's "buy" is scarcely of significance, but Mk's τί φάγωσιν is ungraceful. (13) ὑμεῖς is given the emphatic position. But beginning with οἱ δέ Lk seems to follow Q again, though with the "Lukan" possessive dative and (probably) with the addition of πλεῖον ἤ. A clause from Mk is appended loosely, explaining the curious subjunctive (W). λαός is "Lukan." Hz thinks that the omission of reference to the cost of the food is "an ascetic touch" (!). (14) "All the people" suggested giving the number here; ὡσεί and ἀνήρ are "Lukan," but the latter is from Mk v. 44. For some reason Mk's ἐπιτάσσειν is avoided, and his "them" is explained. κατακλίνειν is "Lukan." Mk's συμπόσια was probably thought too secular a word ("drinking parties"). Christ is made to prescribe all the details, so the number in each group is given at this point and Mk's alternative κατὰ ἑκατόν disappears. ὡσεί is "Lukan." For ἀνά cf v. 3. (15) Lk is

much smoother than Mk, and the "Lukan" καταλίνειν is repeated. (16) The insertion of αὐτούς throws the emphasis on the blessing, which seems to be interpreted as effecting the miracle (W, JW; Hz, Z even think of a "consecration"). Mk's αὐτοῖς is ambiguous, but the contact with Mt in τῷ ὄχλῳ may be a remnant of the Q version (which could not have differed much from Mk). (17) πάντες belongs with both verbs, but the conclusion again seems to be affected by Q.

18–22. St. Peter's confession.

It is not clear that Lk designed any connection between this section and the preceding. Yet the feeding of the multitude may be regarded as a supreme exhibition of Christ's power that leads to the question of v. 18. Cf W.

18. An interval is indicated, but no hint is given as to its length. As the following event was crucial, Christ prepared for it with prayer. *κατὰ μόνας* (scl *χώρας*?) may be taken in the sense "privately," "silently" (Z), but it is much more naturally understood in contrast to the multitudes in the preceding scene.[1] *συνεῖναι*[2] in Acts 22:11 only. W understands the question to mean, "What was the effect of the miracle?"

19. Cf on vv. 7–8.

20. Note the emphatic *ὑμεῖς*. St. Peter alone answered, but only as the spokesman of the Twelve; the assent of the others is taken for granted in "them" of the next verse. For "the Christ of God" cf 2:26.

21. As the question evidently was asked in expectation of St. Peter's answer, *ἐπετίμησαν*[1] cannot mean "rebuked." Hence "he charged them," as in Mt 12:16. Christ accepted the title from His apostles, but forbade them to reveal His claim to it. For that the time was not yet ripe.

22. *δεῖ*, "by divine decree," especially as set forth in the Old Testament (24:25–27, etc). That "the Son of Man" should "suffer" was of course an intentional contradiction in terms (JW). Strictly speaking, all the members of the Sanhe-

v. 18. [1] The obscurity led to experimenting. D latt omit προσευχομενον, D changes αυτον into αυτους, Γ has εκει και before κατα, vg reads "erant cum illo et discipuli," while sys has "while he was praying alone and his disciples with him." [2] B* 157 minn f have συνηντησαν (so WHm). ℵ reads συνηχθησαν.

v. 21. [1] 579 omits.

v. 22. At the end WHm prints αναστηναι (CDAKΠ al pl Ko).

drin were "elders," but the Sadducean "chief priests" and the "scribes" were generally specified.[1]

(18–22) Cf Mk 8:27–31, Mt 16:13–21.

The Lk–Mt contacts are:—In v. 19 δέ. In v. 20 αὐτοῖς (dative), δέ, εἶπεν, and τοῦ θεοῦ. In v. 22 ἀπό (differently used), and the correction "and the third day be raised up."

The common omissions are:—From Mk v. 27 αὐτοῦ, ἐν τῇ ὁδῷ, αὐτοῖς. From Mk v. 28 αὐτῷ, ὅτι. From Mk v. 29 καὶ αὐτός, ὁ (before "Peter"), αὐτῷ. From Mk v. 31 τῶν (twice).

No pre-Markan source is indicated.

(18) After omitting Mk 6:45–8:26, Lk links back into Mk with one of his usual phrases for beginning a new section (here in the style of L). Cf 6:12; apparently there is a reminiscence also of Mk 6:46. Mk's statement of the place is dropped, as usual. The imperfect ἐπηρώτα in Mk makes this section a mere preface to the following (W), but Lk gives it independent importance. "The multitudes" may connect with the preceding section. (19) The phrasing is conformed to vv. 8 f. (20) "Of God" adds solemnity. (21) The construction is exactly that of 5:14 and 8:56 (except for Mk's ἐπιτιμᾶν); παραγγέλλειν is "Lukan." (22) Mk's "began" is dropped (as often), although here it has real importance; Lk may have overlooked this, or may have thought it self-evident.

The omission of Mk vv. 32–33 was probably motived by the rebuke of St. Peter, which Lk thought unedifying (so usually).

23–27. On imitation of Christ.

23. "All" is very vague,[1] for all the disciples were addressed in v. 22 and no one else was present. Cf critical notes, but Lk evidently has "all Christians" in mind. "Come after me" is simply a paraphrase for "be my disciple"; cf 14:26 f. Wl notes that "come after" and "follow" are indistinguishable in Aramaic, and consequently takes the second "and" as "so"; this is no doubt right, but Lk probably understood "follow" as "imitate." ἀρνησάσθω[2] ἑαυτόν, "treat himself as a stranger" (W), "ignore his own desires." "Take up his cross" contains no direct reference to the crucifixion of Christ, for crucifixion was a common punishment, but Lk and his readers must have

[1] Made the more usual order in 579 Ferr 213 latt; syc has "the elders and the scribes and the high priests," 565 omits "high priests," 1 omits "scribes."

v. 23. [1] sysc omit. [2] The compound (WHm) is probably from the parallels, despite its support by B*WC al pl Ko.

thought of the Passion. This phrase (or some equivalent) may easily have been familiar in the sense "accept the lowest (public) humiliation[3]"; the usual modern force of "cross bearing" is specialized in a rather irrelevant direction.

24. ψυχή here and in v. 25 has no English equivalent with the proper connotation. The noun represents ultimately (through the Aramaic) the Hebrew נֶפֶשׁ, which might mean indifferently "life," "soul," or represent simply the reflexive pronoun (the Aramaic uses are the same). In the present instance "life" is the only possible translation, but in the apodoses the meaning approaches "soul." The connection with v. 23 is very close, "Let a man persist, even if his life is in danger; refusal of martyrdom only brings condemnation when the Son of Man appears." This does not imply that Christ's disciples were in any danger of martyrdom, but the principle is stated in its most extreme form. The eschatological atmosphere is obvious.

25. The question is virtually a parable and contains no reference to punishment after death.[1] "A man's wealth ceases when he dies." ἑαυτὸν ἀπολέσας (literally, "lose himself") is a curious expression that seems to have no exact parallel, but cf critical notes. "Forfeit" adds nothing to "lose,[2]" but Lk may have thought of punishment at the Judgment, in contrast to death before it.

26. The parable in v. 25 is a digression, and γάρ[1] returns to v. 24. The Son of Man's functions at the Judgment may be thought of as those of a witness rather than those of the Judge, but in any case His word is final in determining the destiny of human beings.[2] W takes the second "and" as exegetic; "even."

27. Christ's declaration has all the greater weight because the last moment is close at hand; the impending Judgment is to usher in the Kingdom. The literal sense of this passage is

[3] καθ ημεραν is certainly to be read; it was not clear. D generalizes by omitting και αρατω . . . αυτου.

v. 25. [1] WHm read the active ωφελει with ℵC 579 D 700; Ψ has ωφελησει. D* replaces the participles with aorist infinitives (cf a c). [2] Omitted by ℓ syc.

v. 26. [1] Omitted in r_2 sys. [2] The omission of λογους in D a l syc gives the sense "of me and of my disciples," and may not have been accidental.

purely eschatological; identifying the advent with a fact in Christian history (cf, e. g., P) belongs to practical exposition, not to exegesis proper.

(23–27) Cf Mk 8:34–9:1, Mt 16:24–28.

The Lk–Mt contacts are:—In v. 24 the (obvious) subjunctive. In v. 25 the passive construction (avoiding Mk's impersonal verb). In v. 27 the readjustment of Mk's awkward order.

The common omissions are:—From Mk v. 34 "calling the multitude" (this "multitude" appears from nowhere; Mt would have known that it could not have followed Christ to Cæsarea Philippi). From Mk v. 35 "and of the Gospel" (a tautological anti-climax, which may be a later gloss in Mk's text; even Z recognizes that it is not original). From Mk v. 38 "in this . . . generation" (Lk's readers would have missed the force in "adulterous," while Mt has used the phrase already in 12:39; 16:4). From Mk 9:1 "and he said to them" and "coming in power" (very obscure).

(23) The homiletic "all" (cf Mk 13:37) is due to Mk's omitted phrase. The "Lukan" καθ' ἡμέραν gives Christ's saying a wide application to daily life, and its addition requires the present ἔρχεσθαι (Mk seems to have read ἐλθεῖν). (25) ἀπολέσας ἑαυτόν is a pure Hebraism (Hz, Z; ἑαυτόν = נַפְשׁוֹ), and it is doubtless to be explained as a parallel (oral?) translation of the saying in Mk. Lk has used it here in combination with Mk's form, so producing the curiously pedantic ἀπολέσας ἢ ζημιωθείς; this insertion also avoided repeating ψυχήν again. Mk v. 37 breaks the context uselessly (W, Wl). (26) τοῦτον takes up the added οὗτος in v. 24. "His" after "glory" heightens the Christology. Mk's wording is made more regular. (27) ἀμήν is changed to ἀληθῶς and ὧδε to αὐτοῦ (found twice in Acts).

For the possibility of recovering a more primitive text of these sayings cf on 14:26 f; 12:8 f.

28–36. The Transfiguration.

The very unusual statement of the exact time since the last event, and the emphasis in "after these sayings" show that to Lk a connection existed between this section and the preceding. The revelation of Christ's glory and the attestation of the Voice prove the necessity of obeying Him unwaveringly. But a still better connection can be made with vv. 18–22.

28. *ἡμέραι* is a pendant nominative. "The mount" is as

v. 28. The και before παραλαβων (WHm, Sd in brackets) has against it the testimony of Bℵ* sa bo 28 157 H latt syph, but it is too difficult to be a scribal addition; it was omitted to conform to vv. 18, 37.

vague as in 6:12–17, and almost as incapable of identification.

29. Christ's prayer continued far into the night (vv. 32–37), and the disciples eventually fell asleep. So the beginning and progress of the Transfiguration had no witnesses. ἕτερος[1] cannot imply that Christ's features were altered; His countenance became resplendent with supernatural radiance. This corresponds to the change in the garments, which had taken on a celestial white (Rev 3:4, etc). (Only officiating priests among the Jews wore white; Christ's clothing was colored.) ἐξαστράπτων here only; the absence of a conjunction before it is effective.

30. Cf on v. 8. How the figures were recognized is not explained; Lk regards their identity as self-evident. They were standing on the earth (v. 33), not raised in the air, contrary to the tradition of ecclesiastical art (Wl).

31. ὀφθῆναι is a usual form in relating visions. For the use of ἔξοδος cf 2 Pet 1:15 (contrast Hbr 11:22). πληροῦν as in Acts 12:25 (cf 13:25), "complete." The Old Testament, both the Law and the Prophets, confirmed the necessity of the Messiah's passion (v. 22). To Lk and his readers this naturally had great apologetic value, but its importance to the earliest (Jewish) church would have been still greater. Lk suggests nothing as to the form of the colloquy, but he may have conceived the prophets as repeating their Old Testament sayings, or expounding them.

32. The conversation (apparently) awoke the apostles. The force of δια- in διαγρηγορεῖν (a compound not known earlier than Lk) is uncertain, but the aorist participle must denote a full (sudden?) awakening (W, Hz, Ls). συνιστῆναι here only in the literal sense.

33. Lk does not say that the conversation ceased as soon as the disciples woke (against W, Z), and he implies rather that the listeners could overhear the words. But, finally, the visitants began to withdraw (note the present infinitive; the verb

v. 29. [1] For ετερον sa bo D latt sy have ηλλοιωθη, to supply a verb. Θ has this verb after the second και.

occurs here only). This broke the spell that held St. Peter speechless, and it seems to have occurred to him that the offer of a habitation might detain the Prophets. His words are much most naturally to be translated, "Fortunately (*καλόν*) we disciples are here[1] to be of service" (W, Hz, Ls, Z). The usual rendition of the English versions, "it is good for us to be here" (P, Wl, JW), is rather irrelevant; the words should be, "it is good for us to prolong this scene." The "tabernacles" could be constructed of branches. *ἔστιν . . . καὶ ποιήσωμεν*[2] is not very smooth. Lk notes the folly of St. Peter's proposal.

34. At the moment St. Peter was speaking, a cloud began (imperfect[1]) to envelope the group; "them" is most naturally understood to include the disciples (JW, Ls, Z), especially as "feared" has no new subject.[2] The very presence of this cloud caused dread, as it revealed the presence of God. Lk does not seem to deviate from the ordinary Old Testament tradition of a *dark* cloud, although "overshadowed" hardly bears on the question.

35. That the Voice came[1] from the cloud does not necessitate placing the disciples outside (against W, Hz, Wl). "The Elect One[2]" was a recognized Messianic title (Enoch 40 : 5, etc), but it is found elsewhere in the New Testament only in Lk 23 : 35. vv. 28, 31 show that "Hear him" must refer primarily to vv. 22–27. Hz, Ls (cf P) explains "hear *him*, not Moses and Elijah." But to Lk the three were in perfect agreement.

36. The Voice dissolves the vision. "Only" seems a mere statement of fact, without further implication. Lk does not explain why the disciples were silent; presumably, they were overawed. "In those days" is most easily taken of Christ's lifetime (W). The perfect *ἑώρακαν*[1] is puzzling, and the gram-

v. 33. [1] C° minn intensify with παντοτε ωδε. [2] ℵ's ποιησομεν is a correction; D has α λεγει.

v. 34. [1] Sd reads the aorist (as in Mt) with the bulk of the MSS against BℵL 157 minn a. But this is the "easier" reading, especially after εγενετο. [2] The bulk of the MSS make "them" the prophets and Christ by substituting εκεινους for αυτους (against BℵL bo 1241 sysc), while syp even reads "seeing Moses and Elijah enter" (perhaps due to Ta). C 157 435 have the order αυτους εισελθειν; possibly Lk wrote εν τω εισελθειν without a pronoun.

v. 35. [1] For εγενετο D has ηλθεν, sysc ηκουσθη, K no verb. [2]Θ 1 al have εκλεκτος.

v. 36. [1] Or -κασιν (Sd). G minn correct into εωρακεισαν; D has εθεασαντο.

marians differ as to its interpretation. Blass thinks of some special force in ὁρᾶν, Moulton of "virtual indirect discourse" (the easiest solution), Burton calls it an "historical," if not "aoristic" (i. e., "loosely used"), perfect.

(28–36) Cf Mk 9:2–10, Mt 17:1–9.

The Lk–Mt contacts are:—In v. 29 the change in Christ's countenance. But the addition of this would have been suggested inevitably by Ex 34:29–35, even if it was not contained in oral tradition. In v. 30 ἰδού, and the (more usual) order "Moses and Elijah." In v. 33 εἶπεν. In v. 34 αὐτοῦ λέγοντος (λαλοῦντος, Mt; Mk is very abrupt), the indicative of ἐπισκιάζειν, the accusative αὐτούς, and the transfer of the "fear" to a different point (cf note). In v. 35 λέγουσα (obvious).

The common omissions are:—From Mk v. 2 τόν (twice?), and μόνους (needless). From Mk v. 3 the comparison with the "fuller" ("too plebeian," Wl). From Mk v. 8 οὐκέτι and μεθ' ἑαυτῶν (both needless). All of Mk v. 10 (useless and not complimentary to the apostles).

None of the above seems to have particular significance.

On the other hand, Lk's variations from Mk are so considerable that a special source for Lk seems certain. And this source appears to be L; note ἐγένετο . . . καί in v. 28, ἐγένετο ἐν τῷ in vv. 29, 33 (in v. 33 followed by a finite verb), δόξα in vv. 31, 32, and καὶ αὐτοί in v. 36. Note, too, the insistence on the fulfilment of prophecy in v. 31.

(28) On "these sayings" cf v. 44. ὡσεί is "Lukan," but the change of Mk's "six" into "eight" can be due only to parallel tradition, especially as Mk's "six" recalls Ex 24:16. Lk is probably responsible for the order "John and James" (cf 8:51), and for the addition of προσεύξασθαι (cf 3:21; 6:12), while 6:12 seems to have influenced the article before ὄρος. (29) The repeated mention of the prayer is presumably due to Lk, and this may be responsible for the "L" phrase. The influence of Ex 34:29 is obvious, but ἕτερος is strangely colorless (W); the word is "Lukan," but may here be due to L. ἱματισμός as in 7:25. ἐξαστράπτων is an improvement on Mk's στίλβοντα λίαν (Mt makes a similar but independent change). (30) ἰδοὺ ἄνδρες is "Lukan." Mk's ὤφθη αὐτοῖς contradicts v. 32. (31) Most scholars (W, Hz, JW, Ls) think this verse is from Lk's hand, to supply the conversation omitted in Mk. But there is nothing particularly Lukan in the style, and δόξα belongs to L's vocabulary. (32) This verse is almost certainly not from Lk. Ls thinks that the sleep of the disciples is deduced from the fact that in 6:12 Christ spent the night in prayer, but this is very strained. διαγορεῖν and συνιστάναι (in any sense) are unique in Lk, and the only other occurrence of βαρεῖσθαι is in 21:34 (L). But σύν (especially in the combination οἱ σύν) and ἀνήρ are "Lukan." (33) The first clause can be understood as an editorial addi-

tion, explaining why St. Peter happened to speak (so usually), but this is not wholly easy, and the style is that of L. ἐπιστάτα is "Lukan," and the changes in Mk's order give better accentuation. Mk's ἀποκριθῇ is inappropriate. (34) ταῦτα αὐτοῦ λέγοντος is suggested plainly by Mk, and it supplies a much needed connection. Mk's participle ἐπισκιάζουσα is made an indicative; this is contrary to Lk's custom, but here the change is a great improvement. The final clause is probably influenced by L, for if Lk had simply sought a climax, he would have put the "fear" in Mt's position. JW thinks of an influence of Ex 24 : 18, but this is rather remote. (35) The change of Mk's "beloved" into "chosen" was certainly not motived by anything in Lk's theology, while the adjective as a title of Christ belongs to L's vocabulary (cf 23 : 35). The order gives good accentuation. (36) For the style of the first few words cf v. 34. This verse is quite unlike Mk vv. 8–9; Christ's command is omitted and the responsibility for silence transferred to the disciples themselves. But ἀπαγγέλλειν and the attraction of ὧν are "Lukan."

A reconstruction of L's version of the Transfiguration is, however, not practicable, for Lk contains too much Markan material. As nearly as can be determined, L and Mk must have been closely parallel in much of the section (as might be expected). But L has an independent dating of the vision (cf on v. 44), stresses its prophetic element, and places its occurrence at night. Only the last of these details can throw any light on interpreting the historic basis of the narrative, but it may be important.

Mk vv. 11–13 are omitted here, partly (doubtless) as of little interest to Lk's readers, partly because Lk 7 : 27 has already given the essential fact. And cf 1 : 17.

37–43*a*. The demoniac boy.

37. For the note of time cf 7 : 11.[1] The presence of the crowd would seem to place "the mountain" in Galilee.

38. The man's outcry forms an unusually long sentence, loosely constructed. *επιβλεψαι* may be either an infinitive active (*ἐπιβλέψαι*), or an imperative middle (*ἐπίβλεψαι*), but the latter would appear to be a unique formation[1] (W, P), and the aorist in Jas 2 : 3 is certainly active.

v. 37. [1] D latt sysc read δια της ημερας (syc even adding "again"), a correction due to not noticing that the Transfiguration occurred at night. αυτοις for αυτω (a r_2 vg [MSS] sysp) is likewise a palpable correction.

v. 38. [1] ℵW 33 D 1 al ΩE even have επιβλεψον; lat sysc the imperative; syp (T_2) presupposes επιτρεψαι.

39. This repetition of *ἰδού*[1] is very unusual in Lk; the nearest parallel is in 11:3 ff. The subject of "cries[2]" is the demon, not the boy (against W, P). *ἀφρός* (here only) is the usual word for "foam," and is used by medical writers to denote the froth on an epileptic's lips. *μόλις* (*μόγις* is preferred in classical Greek[3]) occurs here only in the Gospels. The force of *συντρίβειν* ("crush") is unusual; W renders "exhausts his strength."

40. Not even the commission and the experience of vv. 1, 6, 10 had enabled the disciples to succeed.

41. Christ's reproach is a combination of Deut 32:5 and Num 14:27.[1] This need not be restricted to the crowd alone (against W, P), and certainly not to the disciples alone (against Ls). The sense is, "How much longer must I labor to give you faith!" *συσπαράσσειν* (a very rare word) in Mk's parallel only.

42. Christ's mere presence excites the demon, as in 4:33; 8:28.

43*a*. Cf 4:32; 5:26; 7:16.

(37–43*a*) Cf Mk 9:14–29, Mt 17:14–20.

The Lk–Mt contacts are:—In v. 38 λέγων (obvious), the direct request made of Christ (in quite different words; an easy addition), and ὅτι. In v. 40 ἠδυνήθησαν for Mk's οὐκ ἴσχυσαν (probably unimportant, although Lk has a certain fondness for ἰσχύειν, cf 8:43). In v. 41 Lk's first ten words agree with Mt, but the addition of καὶ διεστραμμένη is the only significant contact (due to the LXX of Deut 32:5, cf Hz, Z). ὧδε also is a contact, but Mt's wording agrees with his 14:18. In v. 42 both Lk and Mt state explicitly that the boy was healed, but there is little similarity in their wording.

None of this is important.

Mk's lengthy version of this section gives many important details, but these were not of a sort to appeal to Lk or Mt. Hence the common omissions are rather numerous. They are:—From Mk v. 14 τοὺς μαθητάς, περὶ αὐτούς, and the obscure final clause. Mk v. 15 entire (except for a trace or two in Mt); the crowd's amazement is unex-

v. 39. [1] sy omit. [2] The outcry is omitted in D af sys and (slightly differently) in latt syc. [3] μολις is read by BWΘ 1 157 minn R (WH, Ws); otherwise μογις.

v. 40. syc reads "I besought thine apostles and they were not able to heal him and to cast it out"; Wl notes that this is more Semitic.

v. 41. [1] sysc reverse the two adjectives with γενεα; af (Marcion?) omits και διεστραμμενη.

v. 42. D reads τω ακαθαρτω πνευματι και αφηκεν αυτον και απεδωκεν τον παιδα τω πατρι αυτου. Wl adopts this reading, but then the usual text is inexplicable.

plained, and its enthusiasm does not bear on the narrative. Mk v. 16 entire (needless). From Mk v. 17 "unto thee" (Christ was absent), and "dumb" (the boy could at least cry out). In Mk vv. 18, 20, 22, 26 the exceedingly "popular" description of the symptoms is thoroughly rewritten by both Lk and Mt. From Mk v. 19 αὐτοῖς. Mk v. 21 entire (Lk and Mt thought the description of the disease long enough already). Mk vv. 22*b*–24 entire; these verses might be taken as a perilous concession to weak faith. From Mk v. 25 ἰδὼν . . . ὄχλος (no clear mention of withdrawal from the crowd prepares for this), and the words of Christ's exorcism (needless). From Mk vv. 26–27 the details of the healing (probably thought too long). Lk has no parallel to Mk vv. 28–29; cf below.

W, Ls contend that the existence of a pre-Markan source is proved, but the data scarcely support this contention.

(37) The first clause is from Mk v. 9, prefaced with Lk's ἐξῆς phrase (cf on 1 : 3) because of v. 32. Mk is summarized in the style of v. 18. (38) ἰδοὺ ἀνήρ is "Lukan." In 18 : 38 ἐβόησεν is similarly introduced into Mk (10 : 47). The direct request for healing was a natural addition, and δέεσθαι is "Lukan." For the final clause cf 7 : 12, 8 : 42 (Ls); the dative is "Lukan." (39) ἰδοὺ πνεῦμα parallels ἰδοὺ ἀνήρ in v. 38. Of the five New Testament occurrences of ἐξαίφνης four are in Lk and Acts, and the same is true of five of the seven occurrences of μόλις. But otherwise the style of this verse is not especially Lukan; the description of epilepsy may, however, be "medical." (40) δέεσθαι is "Lukan." The variations from Mk are all matters of individual taste. (41) Cf above on the contacts. προσάγειν here only in Lk, but three times in Acts. ὧδε was an easy addition (cf v. 12), and τὸν υἱόν σου clarifies the narrative. (42) 4 : 35 and 8 : 28 seem to have been of influence, while the last clause corresponds exactly with 7 : 15. Cf on 4 : 39. (43) A typically Lukan conclusion, which simply closes the scene (against W, Hz, Ls, who think of preparation for the next section).

Lk probably thought Mk vv. 28 f too derogatory to the apostles.

43*b*–45. Second prediction of the Passion.

It may be noted that vv. 43*b*–62 form a single section, with the theme "discipleship," that prepares for the mission of the disciples in ch 10.

43*b*. "All" shows that the retrospect is by no means confined to vv. 37–43*a*. ἐποίει,[1] "he had been doing."

44. The first clause has distinct Old Testament style,[1] al-

v. 43. [1] The aorist of W al pl Ko misses the point (sa has the present).
v. 44. [1] minn vg have καρδιας for ωτα; Ta (?) r have both.

though Jer 9:20 is the only close parallel. ὑμεῖς is genuinely emphatic, "in contrast to the wondering crowd" (W, P). τούτους cannot refer to what precedes, despite its plural (against Ls). For the saying cf on v. 22, but note the epigrammatic form here, "the son of man is delivered into the hands of men." "For" is used to introduce both the contents of the saying and the reason of its importance.

45. ἠγνόουν, "they were unable to understand." παρακαλύπτειν ἀπό (the verb here only) is probably a Hebraism (Ezk 22:26, LXX). If the telic force of ἵνα is to be stressed, the sense must be "by Divine will" (P), but this is quite unnecessary; Z notes that the particle here almost = ὥστε ("so that"). The sentence is curiously overloaded, and the repetition of "saying" ungraceful. αἰσθάνεσθαι here only.

(43*b*–45) Cf Mk 9:30–32, Mt 17:22–23.

The Lk–Mt contacts are:—In v. 43 εἶπεν. In v. 44 μέλλει παραδίδοσθαι (for Mk's proleptic present).

The common omissions are:—From Mk v. 31 ἐδίδασκεν, ὅτι, and ἀποκτανθείς.

(43*b*) Mk v. 30 was not of a sort to interest Lk, and in place of it Lk has a clause that has no resemblance to Mk. The attraction of οἷς is "Lukan." (44) The first sentence has again no relation to Mk, but it is not at all like Lk's style, while Lk's omission of Mk v. 31*c* is difficult to understand. Ls thinks of a desire to avoid repeating vv. 21–22, but this motive would have led rather to omitting the whole section. (45) The first five words (including the "Lukan" ῥῆμα) are verbally from Mk, but the verbose repetition of the statement in the second clause is altogether unlike Lk. But "and they were afraid to ask him" again appears to be from Mk. The infinitive is "Lukan" (Mk has a compound), and Lk has inserted an object (rather clumsily); the "Lukan" ῥῆμα is here due to Mk.

Both the additions to Mk and the omissions are quite different from Lk's ordinary procedure, so much so that a separate tradition must be assumed (W, JW, Z). And Lk's narrative is based on this other tradition, into which some reminiscences from Mk have been incorporated. In this source Christ's prediction of the Passion was really brief and cryptic, and the misunderstanding of the apostles is made comprehensible.

This source was probably L (W); note the Old Testament style, and with θαυμάζειν ἐπί (v. 43) cf 2:33. If in L this section preceded the account of the Transfiguration, "these sayings" in v. 44 would explain

the same phrase in v. 28. The position of the section in L doubtless gave "all" in v. 43 a definite reference, but this cannot be recovered.

46–50. The controversy about rank.

46. A new subject is taken up. W argues that ἐν αὐτοῖς must be rendered as "in their hearts," and μείζων αὐτῶν as "greater than they" (cf Ls, K). But both translations are overliteral. The use of ἄν in the indirect question is not Attic.

47. "Heart [1]" is in contrast to "spoken in Christ's hearing," not to "spoken aloud." Lk of course thought of supernatural insight [2] on Christ's part, not that "He read the emotion on their countenances" (against Hz, Ls). In this instance, the child [3] is not presented as a model, "it is the object, not the subject" of the mental attitude praised by Christ (Wl). Ministry to children may be a very lowly vocation, but even this ministry has a heavenly dignity; W, P, JW think that "by his side" is meant to accent the importance of the little one.

48. "To receive" here is "to care for," "to tend." Z argues that rank among the apostles was determined by the class of converts for which each was responsible, and this gives the approximate sense. But Lk naturally thought of the church of his day; "even a woman training a little child is receiving the Father,—and no one can receive more!" "In my name" is most naturally taken as "in my service" (W, Hz, P, Z). "As a Christian" (Wl, JW, Ls) is not smooth, even from Lk's point of view. "As an apostle" (Ls) is fanciful; Ls even revives the Tübingen exegesis of the saying as a defence of St. Paul.

The final clause is superficially not in unity with the rest, for it suggests that the higher ministries have a lower rank in God's sight, but this saying is aimed against ambitious desires, while the previous words teach contentment with any lot, high or low. "Great" is really a superlative.

v. 47. [1] Omitted by Γ minn l syc. [2] Ti, WH, Ws read ειδως with BאDΚΠΛ minn F sy; WHm, Sd have ιδων with the bulk of the MSS. No decision seems possible. 1 al have γνους. [3] WH, Ws, Sd read παιδιον with BCD 565 minn, against παιδιου in most MSS (Ti, Sdm). In the New Testament either case can be used after επιλαμβανεσθαι.

v. 48. sysc seem to have confused παστν with πατς in the final clause, sys reading "small and is a child to you," syc "among you as this child." εσται in this clause (W al pl Ko, against BאC 33 L 1 minn ΞX lat [exc af q]) is interpretative.

49. The transition is, "If a child should be received, the exorcist should have been received." "We" shows that St. John[1] did not act alone, but the name of his partner is of no importance. Here "in[2] thy name" means "by the (magical) use of thy name," and the "name" in this case is "Jesus." Cf, e. g., Acts 19:13. *ἐκωλύομεν*[3] is probably conative, "we tried to . . ." The exorcist refused to become a full disciple (v. 23).

50. Christ does not quite say "such a one will be saved," nor is it clear that Lk so understood the saying. "In case of controversy, such a one will be on our side." In 11:23 the saying relates to the inward moral attitude.

(46–50) Cf Mk 9:33*b*–40, Mt 18:1–5.

There are no Lk–Mt contacts apart from the order in v. 48, for τοῦτο . . . τοιοῦτο in Lk v. 48 (= Mt v. 5) cannot be so classed (against Hz). And the only common omission is the introduction to the teaching from Mk vv. 33*b*–35 (of little interest), with ἐναγκαλισάμενος αὐτό from Mk v. 36 (obscure).

(46) Mk vv. 33–34 is briefly resumed, but there is no indication that Lk wished to change the sense of Mk. διαλογισμός, τὸ τίς and the optative are "Lukan." (47) Lk takes for granted that Christ had supernatural knowledge (cf 6:8). Mk v. 35 and vv. 36 f contain sayings that are really disassociated; Lk has tried to combine them (not very successfully) by transferring Mk v. 35*c* to the end. The resulting connection is better than Mk's, but still leaves something to be desired. Cf W, Wl. "By his side" gives a better application than Mk's "in their midst," and makes Mk's "embracing it" unnecessary. (48) The changes are merely stylistic in the first half of the verse; in the second, Mk v. 35*c* is reproduced so freely as to suggest a different tradition. ὑπάρχειν is "Lukan." (49) Mk's prolixity is abbreviated. ἐπιστάτα is "Lukan." The phrase "follow with me" may represent a more Christianized idea than in Mk (W). (50) The omission of Mk's αὐτὸν . . . με generalizes the rule (W, Z). The change of ἡμῶν into ὑμῶν is due to a more reflected Christology.

Lk omits the remainder of Mk ch 9 (vv. 41–50), probably because

v. 49. [1] WH, Sd omit the article before Ιωαννης, with BWD minn. [2] Ti has επι τ. ονομ., against BאL 1 minn ΞX. [3] Ti reads the aorist, against BאL minn Ξ latt.

v. 50. After κωλυετε Sd adopts (in brackets) ου γαρ εστιν καθ υμων, with Ψ 33 L bo minn Ξ syh*. If the support were better this would be a tempting reading. Its omission by homœoteleuton would be easy and it is close enough to Mk 9:39*b* to be explicable as a résumé of Mk by Lk, but not readily as a scribal addition. Ws adds the article before Ιησους (א^c WCD al pl).

the logical connection in Mk is very loose; the theme in Mk v. 41 shifts from apostolic duty to apostolic dignity.

51–56. The hostile Samaritans.

This narrative opens a new section of the Gospel, dealing with Christ's teaching on His departure from Galilee. But cf critical notes. At the same time, the present incident again illustrates the theme of vv. 49–50, and St. John again appears.

51. The verse opens with particular solemnity, and is written in an unusually Hebraistic style. *συνπληροῦν* is used as in Acts 2:1 (contrast Lk 8:23), "as the number of days was being accomplished." *ἀναλήμψις* appears to be "Ascension" in the technical sense (Acts 1:11, cf P); even Christ's Resurrection was, in a sense, an event of His earthly life, but the Ascension (K thinks of the Passion) began a new era. *αὐτός* has no emphasis (against W), and is especially redundant after *αὐτοῦ*.[1] *τὸ πρόσωπον ἐστήρισεν*, "he set his face," is the LXX translation of שָׂם פָּנִים (Jer 21:10, etc), a phrase commonly used to express fixed determination. It is of course entirely un-Greek. The last words are from Mal 3:1; they involve an ungraceful repetition of "face" in a different sense.

52. Cf note on 8:2–3; so large a party might exhaust the accommodations of a village, if preparation were not made in advance. These messengers were not sent to preach. Note the telic *ὥστε*.

53. Samaritan hostility to the Jerusalem Temple was notorious, and this hostility was displayed particularly towards pilgrims to the feasts; in fact, many Jews preferred to take the longer road to the east of the Jordan. Yet Christ's attempt shows that the direct route was not always impossible; food and shelter would be sold, even though grudgingly. (At this period Jews did not regard Samaritan food as unclean.) P thinks of an "attempt on Christ's part to bring Jews and Samaritans

v. 51. [1] A second αυτου may even be read after προσωπον (Ti, against BL 700 1 minn Ξ c); its omission would have been very easy. א* omits the first αυτου. sy simplifies.

v. 52. For κωμην Ti reads πολιν, with א*Ψ Ferr גΛΓ minn pl lat (exc c); WH have ως for ωστε (B א* latt syp).

together," but this is quite out of the question. The last clause, "his face was proceeding," is intensely Hebraistic (Ex 33 : 14, 2 Sam 17 : 11).

54. "Seeing" indicates that the Zebedees were present when the messengers made their report. But the use of the participle is curious; 8 : 47 (quoted by W) is not quite parallel. The Zebedees quote 2 K 1 : 10, 12,[1] perhaps thinking that v. 5 justified their language. They evidently had perfect faith in their power to work any miracle at Christ's behest. *θέλεις* with the (deliberative) subjunctive is quite classical. *ἀναλίσκειν*[2] in Gal 5 : 15 only.

55. "Turned" seems rather pointless.[1] Any appeal to v. 5 was mistaken; the injunction there presupposed deliberate moral obstinacy, here the opposition came only from inherited prejudice. Ls thinks that Lk quotes this as a defence of the Gentile mission, but in Lk's day such a defence was no longer needed and Lk's readers would have seen only an injunction to patience with ignorance.

56. Lk says nothing about the location of the second village; it may or may not have been in Samaria. But cf critical note on 17 : 11.

(51–56) From L; cf ἐγένετο ἐν τῷ . . . καὶ αὐτός in v. 51, ἑτοιμάζειν in v. 52, στραφείς in v. 55, and the very Hebraistic style throughout. And Lk's other examples of στηρίζειν (v. 51) are in L passages (16 : 26; 22 : 32, also in Acts 18 : 23), while on the telic ὥστε (v. 52) cf 4 : 29. The only "Lukan" phrases are τοῦ with the infinitive in v. 51, and ἕτερος in v. 56.

v. 54. [1] CDA al pl Ko even insert ως και Ηλειας εποιησεν, against B𝔎L 579 157 minn Ξ af vg sysc. Such expansions of Old Testament quotations are always suspicious, but this one seems to have been read (invented?) by Marcion and is warmly supported by Z. [2] 348 al have καταναλωσαι.

vv. 55–56. Between these verses 579 bo Θ 1 Ferr MΚΠ al minn pl F^{w} lat (exc r_2 l) sych insert και ειπεν ουκ οιδατε οιου πνευματος εστε υμεις, ο γαρ υιος του ανθρωπου ουκ ηλθε ψυχας ανθρωπων απολεσαι αλλα σωσαι, with some variations. D reads the first clause but not the second, as (apparently) Marcion did also; for a detailed discussion cf Z (especially his Excursus VIII). Z defends the originality of the whole, arguing that Marcion's abuse of the passage led to its suppression. But this is very strained, and the words are much more probably an early (Marcionite?) gloss to relieve the brevity of the narrative (cf Ws). The second clause is especially suspicious, particularly in its "humanistic" use of "Son of Man." (But af c vg sycp omit ανθρωπων).

v. 55. [1] sys omits.

This is one of the three notices of the Samaritans in L (cf 10:33; 17:16), all of which are tolerant. This fact is doubtless connected with the later existence of a Samaritan Christianity, which was approved by the Jerusalem church (Acts 8:5–25), but if the narrative were a mere reflex of later conditions, it would have made Christ preach to the Samaritans, as in Jn 4:4–42. And this section contains nothing improbable; Christ's arrival at Jericho (18:35) certainly shows that He had passed through Perea, but this does not prove that He did not pass (or attempt to pass) through part of Samaria on the way (against Wl).

Ls deduces the whole story from the name "Boanerges," but this is mere conjecture.

In any case, however, this section stands much too early in the Gospel, and it prolongs Christ's departure from Galilee to an incredible extent; in 17:11 He has still not left the country. This anticipation is evidently due to Lk's use of Mk. With v. 50 Lk concluded his copying of Mk ch 9, and so reached Mk 10:1, which tells of leaving Galilee. This led Lk to insert at this point the appropriate section of L, a process perhaps assisted by vv. 49–50 and the mention of St. John. But Lk still had a mass of Galilean material in L and Q which he had not yet copied, and this he inserted here on the border line between Samaria and Galilee, a locality that continues for some eight chapters (cf 17:11).

57–62. Conditions of discipleship.

57. The only connection with vv. 51–56 is given by the general idea of departure.[1] "On the way" is best taken with "said"; it is tautological with "as they went." The zeal of the volunteer contrasts with the action of the Samaritans.

58. Christ[1] warns of the hardships to be expected; Lk may have seen a reference to v. 53. The last clause is a sharp oxymoron, "the celestial Messiah comfortless[2] on earth!" Cf critical note. *φωλεός* and *κατασκήνωσις* only in Mt's parallel.

59. A warning against lack of zeal follows the warning against hasty zeal. W thinks the man is called to the apostolate, but this is not necessary; others than the Twelve journeyed with Christ (cf Ls). The duties of a son at his father's death were particularly imperative.

v. 57. [1] The motive for πορευομενου του Ιησου in C[c] E (partly) G is obvious.

v. 58. [1] WH bracket the article before Ιησους (B omits). [2] κλινη is good Greek, but it puzzled the scribes; κλινει, κλιναι, and κλινειν are variants.

v. 59. Before επιτρεψον WHm, Sd print κυριε (om B*DV sys). Sd has the order απελθοντι πρωτον, against Bא 33 D 1 Ferr AKΠ minn lat sy (some read the infinitive); this evidence is strong but it makes Lk agree with Mt. W 69 minn omit πρωτον.

60. Permission was refused. The burial ceremonies would certainly be performed, and the task could be left to those whose time was not interrupted by a higher vocation. Note "their own"; even a dead father has no binding claim on a disciple entrusted with Christ's special commands. The principle is quite general (Ls), but some special defect in this disciple's character may have motived Christ's refusal (W, JW, McN). Hz thinks of a distaste on Christ's part for Jewish burial customs, and this is conceivable; P invokes the length of time needed for purification after a funeral; Wl identifies "the dead" with all those who did not journey with Christ, but this is contrary to the conditions of the Ministry. The final clause implies that Christ's command was obeyed.

61–62. The third case does not differ materially from the second. W renders "them that are at my house [1]" as "those coming to see me"; this softens the saying, but it is over-literal. Here again the individual character of the disciple[2] may have come into consideration, but he never would have been taken very far from his home. Christ probably used a proverbial saying in his reply[3] (P). By 19:35, Hbr 6:7 εὔθετος κτλ should mean "of advantage to the Kingdom" (Z). ἄροτρον here only.

(57–62) Cf Mt 8:19–22.

From Q. Lk and Mt agree in the relative position of this section, as well as in its wording, for in both Gospels this is the last discourse section before the mission charge. Lk has given it an excellent context, while Mt has attached it to the only journey (that to Gadara) described in his chs 8–9.

(57) The first clauses in both Lk and Mt are probably editorial; Lk connects with the preceding section, while Mt thinks that only a scribe could have merited such a rebuff (Wl). Mt has presumably added "Master." (59) Q seems to have begun: εἶπεν δὲ ἕτερος· ἐπίτρεψόν μοι, κτλ, "But another said, Suffer me," etc. Mt has relieved the slight abruptness by inserting "of the disciples," Lk by anticipating the following "follow me"; this supposition (Hk) gives an easier solu-

vv. 61–62. [1] Changed into the dative by ב minn. sy add "and I will come." [2] προς αυτον is omitted by B 700 (so Ws; WH brackets); it is placed before ο Ιησους in ℵL al ΞX it vg sy (so Ti, Sd); after ο Ιησους in WC al pl Ko. D has ο δε Ιησους ειπεν αυτω. Δ omits ο Ιησους. [3] επιβαλλων (WLDA) is a correction. D latt have the order "looking back and putting." χειρα is not followed by αυτου in B 1 al a b q (WH, Ws omit).

tion than attempting to derive one Gospel form from the other. The "Lukan" ἕτερος is here from Q. Mt makes this speaker (a disciple) use "Lord." (60) Lk's second clause is doubtless an addition to heighten (Hz, Hk), or to give the positive side (W, Ls), or (most probably) to prepare for 10:1 (Wl, JW).

W argues that these sayings must have been spoken early in the Ministry, as "follow me" indicates a period when the apostolate was not yet complete. But cf exegetical note. And the homeless condition in v. 58 indicates a time when the work in Capernaum was over (Hz, Ls, McN). Still, there is of course no guarantee that the two sayings were contemporaneous.

McN (cf Ls) queries "Son of Man" in v. 58 (originally "I"?), but the verse is rather pointless without it. JW considers it possible at a late stage of the Ministry, while a "veiled" sense (W) would be conceivable for almost any period. Indeed, when the saying was uttered, only Christ would have fully appreciated its irony. An Aramaic proverb is hardly possible.

(61–62) W, JW, Ls, K hold Lk responsible for everything in these verses except the logion in v. 62, arguing that 1 K 19:19–21 has plainly served as a model. But the similarity is not very obvious, and the question must be left open. The style, in any case, has been conformed to the style of vv. 57–60. Nothing can be said about the source.

CHAPTER X

1–16. The mission of the seventy.

1. The style is modelled on 9:52[1] and so "others[2]" probably looks back to that verse, and not to 9:57–62 or to 9:1. On the number 70 (72?[3]) cf critical note. By vv. 2 ff, however, these messengers were sent to preach and teach, so (apparently) enabling Christ to make the most of a short visit, when He followed them.[4] But the number of cities that were prepared simultaneously is very large; cf critical note. *ἀναδεικνύναι*[5] in Acts 1:24 only. For *ἀνὰ δύο*[6] cf on 9:3.

v. 1. [1] Conformity to 9:52 may be responsible for the omission of ο κυριος in D, latt sysc, while minn b f r syp read ο Ιησους. [2] Ti, Sd read και ετερους, against BL 579 bo Ξ sysp. [3] "72" is read here and in v. 17 by B sa D latt vg sys (so WH in brackets, Ws); here only by MR 472 syc. For a very full discussion cf Z. Ti, Sd have "70." [4] The final verb is εισερχεσθαι in A 1 minn af a; διερχεσθαι in Ferr minn; απερχεσθαι in Ω; πορευεσθαι in 700 sy; εισπορευεσθαι in 157. Apparently the simple verb seemed too bald. [5] απεδειξεν in D. [6] The second δυο in B Ferr ΚΠ al (WH in brackets) is conformation to Mk 6:7.

2. Christ knew that everywhere there were souls eager to hear, if the message could only be brought to them. W takes the "laborers" as the Twelve, and renders "thus far there have been few laborers, pray that God may make you such," emphasizing ἐργάτας[1]; this is not natural, but it seems the only way to avoid calling seventy missionaries "few" for a country the size of Palestine. Cf Z.

3. W takes ἄρνας as "rams," thus interpreting, "Ye are the true leaders of the people, in contrast to the wolves (the scribes) seeking to devour them," appealing to the use of ἀρήν in 1 K 1 : 9 (LXX). But the evidence is quite insufficient; it is the disciples, not the people, whom the "wolves" threaten here, and Wl calls W's interpretation "farcical." The mission belonged to a period when feeling was running high, and when every effort would be bent to neutralize the disciples' efforts. Of course, the saying contains no hint of a danger of martyrdom. ἀρήν (a late word) here only.

4. Cf on 9 : 3. Here shoes appear to be forbidden, but W, P translate "do not carry (extra) shoes." The prohibition[1] of wayside greetings seems meant to secure concentration and prevent waste of time (Hz, Wl?, Z, K); Oriental greetings are very prolonged and circumstantial. W (cf JW) thinks rather of an injunction against wayside preaching, into which a greeting might readily grow. Either interpretation is possible and Ls adopts both. The saying recalls 2 K 4 : 29.

5–6. Ceremoniousness is not to be omitted entirely, but it is to be reserved for a suitable occasion (P, Z). The blessing has objective power (JW, McN) and will at least benefit the giver. "Son of peace" is a pure Hebraism; the phrase apparently refers to the master of the house, although Z translates, "if there is but one righteous person. . . ." ἐπαναπαύεσθαι in Rom 2 : 17 only.

7. Cf on 0 : 4, but the motive here is "do not dread burden-

v. 2. [1] Sd reads the order εκβαλη εργατας, against BD 700 af.

v. 4. [1] Ti omits the και before μηδενα (with ℵ* 33 28 Λ*), but this omission conforms to the preceding simple μη's.

v. 6. WH non mg, Ws have the order εκει η, with B latt vg.

ing them." The last clause, however, is directed against love of change on the disciples' part.

8. The order "house . . . city" is necessary (against Wl), for the hospitality of a city could be learned only by applying at its houses. *δέχωνται* is impersonal. The second clause seems a repetition of v. 7*b*; W, P distinguish by translating "be content, ask for no more," but the difference is not very obvious.

9. Cf 9:2. Wl, Z translate, "the Kingdom that is present elsewhere is now offered to[1] you," and this seems to be the sense; Z observes that in this context the saying means "Christ is approaching" (v. 1).

10–11. Cf 9:5. The absence of "unto you[1]" from the last sentence gives "Kingdom" its ordinary eschatological force. So, "we are free from all responsibility for your impending fate" (W, JW, Ls, Z), although Hz, Wl (cf P) prefer to take the verse as resuming v. 9, "you have lost your opportunity.[2]" *ἀπομάσσειν*[3] here only.

12. Sodom is cited as the great example of a city insulting guests (Gen 19:5).

13–15. These verses break the connection between vv. 12 and 16, but they illustrate the principle of vv. 10–12 with concrete examples. Chorazin almost certainly occupied the site of the ruins now called *Korāzeh*, some two miles north of *Tell Hūm*. For Bethsaida cf on 9:10. These two cities formed a single group with Capernaum.

16. The connection is with v. 12. Cf 9:48.

v. 9. [1] Γ af c omit εφ υμας, probably misunderstood.

v. 11. [1] Restored in WC al pl Ko, against Bא 33 LD 1 minn Ξ lat (exc f l) sysc. [2] E al omit εις τους ποδας ημων against overwhelming evidence. But ημων is omitted by BאD 157 R al it sysc (so Ti, WH, Ws). sysc omit εκ της πολεως υμων and υμιν. [3] 579 28 have αποτιναςςομεθα.

v. 12. Ti has δε after λεγω, with אDM minn Ξ a f q.

v. 15. Ti, WHm, Sd read καταβιβασθηση, against B 579 D sysc (καταβηση, so WH, Ws); Ti, Sd have the same reading in Mt 11:23, against much the same authorities. As καταβιβαζειν in the usual antithesis to υψουν, καταβηση is "harder." Ws thinks that μη was produced by dittography from -AOΥ'MH, and he argues that the original form was η . . . υψωθησης (Ko in Mt, not read in Lk). This gives a good exegetical result, but this very fact makes it suspicious; the question μη . . . υψωθηση is much "harder" and has excellent support (BאL sa bo D minn Ξ latt syc). Ti omits the article before αδου (against BL 157 minn); Sd prints an article before ουρανου (against B*אC bo 157 D minn).

(1–16) Cf critical notes on 9:1–6.

(1) This verse is doubtless an introduction provided by Lk for the Q matter following. W, noting κύριος and πρὸ προσώπου αὐτοῦ, finds its source in L; οὗ, "whither," occurs again in Lk only in the L verse 24:28. JW, impressed by the number 72, agrees that Lk must have received the verse from some tradition. Hz believes Lk is at least right in not restricting the mission charge to the Twelve and Wl concurs, although he considers the whole charge to be Christian.

Little can be made out of the number 70 (or 72). Wl holds that an allegory of the Gentile mission is meant, for the list in Gen 10 contains 70 nations (72 in the LXX). But Lk does not give the slightest indication of such an allegory, and the number by itself would convey no meaning to his readers; Ls, consequently, argues for its introduction by some editor prior to Lk, but this editor has left no traces elsewhere. As an alternative, Ls (cf Hz, Z) think of the elders of Israel in Num 11:24–30, where the number 70 might be raised to 72 by including Eldad and Medad. But if 70 is original there is little use in seeking for a meaning, for the number was altogether too common. Taking 72 as original, JW (cf W) thinks simply of the number of the apostles, enlarged (6 × 12).

No conclusion seems possible, except that 70 is too large a number for the messengers. It may, however, be merely an exaggeration of some number actually despatched by Christ, at the time of the mission of the "Twelve" (Hz) or some different mission (W). Or it may represent Palestinian tradition, at a time when preachers were many (JW). Or Lk may have written v. 1 himself, to provide a suitable introduction for the charge. If so, he modelled it on 9:51 f, thus explaining the L style.

(2) Cf Mt 9:37 f. Mt's introduction is simpler, and his position of ἐργάτας less studied. The verse is more a comment on the progress of the work than a part of the actual charge (Ls). δέεσθαι is from Q. Wl notes that the "harvest" is elsewhere the Parousia, but this is irrelevant. (3) Cf Mt 10:16. W thinks that "Go" is a remnant of Mt vv. 5*b*–6; this is very plausible, for these verses must be older than Mt and they would have been particularly uninviting to Lk. ἄρνας is so rare a word, especially in comparison with πρόβατα (of which Mt is very fond), that it must be original. Mt has placed this saying at the end of the charge, to effect the transition to the eschatological matter in vv. 17 ff. The authenticity of the verse is not to be questioned; it corresponds exactly to the situation near the close of the ministry (against Wl).

(4) Cf Mt 10:9–10. Mt here is strongly mixed with Mk, and Lk's extreme simplicity is in the style of Q. But Mt's "nor staff" must have stood in Q (cf Lk 9:3), although Lk's reason for omitting it is

obscure. The final clause in Lk is so inconsistent with apostolic practice that its addition is inconceivable (against Ls); Mt omitted it because it was no longer applicable. Cf on vv. 7–9. (5) Cf Mt 10:11–12 (Hk cites Mt 10:11 only). Lk and Mt both begin with εἰς ἣν δ' ἂν εἰσέλθητε, but the latter then inserts directions as to preliminary inquiry. These probably indicate the precautions of a later period (W, JW, Ls), which Lk would scarcely have omitted if he had read them. Mt's κακεῖ κτλ is due to Mk, and he regains connection by inserting εἰσερχόμενοι: these changes made Lk's "first" impossible in Mt. Lk is secondary in "peace . . . house"; this avoids repeating "salute," but it specifies words that every Jew would take for granted. (6) Cf Mt 10:13. Lk may be responsible for the compound verb, but certainly not for the Hebraic "son of peace." He has abbreviated the remainder of the verse and has avoided the curious imperatives.

(7) The first and last clauses of this verse are paralleled in substance by Mt v. 11*b*, which is taken from Mk. Hence Lk probably has Q, although τὰ παρ' is "Lukan." The second clause is paralleled in Mt v. 10*b*, where it completes the directions as to equipment, but curiously enough Mt's "food" would be more appropriate in Lk's context and Lk's "hire" would be more appropriate in Mt's. "Hire," however, appears to be a generalization with reference to later conditions (W, JW, Hk), so that "food" is doubtless original. But this correctness of Mt's wording argues for the correctness of Lk's position (W, Wl); Mt preferred to copy Mk for his v. 11, but he saved ἄξιος κτλ by inserting it in v. 10, where it is not wholly in place. (8) This verse has no parallel in Mt, apart from Mt v. 11*a* already discussed. But the first clause is almost certainly from Q. After the search for hospitality has succeeded, work in the city is to begin. The words "eat such things . . . you," however, are almost certainly an addition by Lk. They repeat the command already given in v. 7, they connect very awkwardly with what follows (ἐσθίετε . . . καὶ θεραπεύετε is most ungraceful), they can be omitted with improvement to the context, and they are in almost exact verbal agreement with 1 Cor 10:27. This addition is probably to be classed as one of the rare "Gentilic" touches of Lk (Hz, JW; Hz thinks that Lk shrank from adding St. Paul's πᾶν). Z defends the clause as original, arguing that Christ could have directed the disciples not to be perturbed by ritual irregularities among the lower classes; this may contain an element of truth, but it leaves the above difficulties untouched. (9) Cf Mt vv. 7–8. Mt has transferred these verses to the beginning of the charge to secure an impressive opening; a reverse change by Lk would be inexplicable. Hence Lk's wording is to be preferred, especially as Mt v. 8 is clearly glossed. But Lk has doubtless added ἐφ' ὑμᾶς (so usually). (10) Cf Mt v. 14. Here Mt follows Mk (6:11) fairly closely, while Lk's first ten words parallel

the beginning of v. 9 and doubtless represent Q's somewhat monotonous style. Mt's τῆς οἰκίας connects with his preceding verse but gives an impossible result (McN even thinks the phrase a gloss; cf Ls). On the other hand, Mt's τῆς πόλεως ἐκείνης is guaranteed by its agreement with Lk 9:5; Lk has altered to avoid too much repetition (Ls). (11) Lk's lengthy form is original (W, Hz), for Mt is influenced by Mk. And Mt's change of order (cf above on v. 9) has caused him to drop Lk's second clause. (12) Cf Mt v. 15. Mt's ἀμήν is original, but he has changed "Sodomites" into "the land," etc, to obtain a better contrast with "city." W, Hz note that "land of Sodom and Gomorrah" was a familiar phrase that was easy to insert, but this misses the point of the Sodomites' sin against hospitality (Z). ἡμέρα κρίσεως is a favorite phrase with Mt (four times; elsewhere only 1 Jn and 2 Pet).

(13–15) Cf Mt 11:21–23. The context is obviously artificial in both Lk and Mt, and this section probably stood by itself in Q. Hz (cf Ls) argues that its position in Lk makes it imply an offer of salvation to the Gentiles; if so, Lk has concealed his purpose with remarkable skill. Mt 11:20 is clearly an editorial introduction. λέγω ὑμῖν (semi-liturgical) and ἡμέρα κρίσεως in Mt v. 22 are editorial, but otherwise the differences are due to Lukan stylistic revision. For Mt vv. 23*b*–24 cf the commentaries on Mt.

(16) Cf Mt 10:40. The intervening verses in Mt are a long insertion made up of Q fragments, but this verse evidently closed the mission charge (Mt 10:41–42 is an elaboration of its theme). It has a further parallel in Mk 9:37 (= Lk 9:48 = Mt 18:5), while in Jn 13:20 it reappears in a still different form. Lk's version here has ἀκούειν against the evidence of all the parallels (δέχεσθαι, in Jn λαμβάνειν); Lk has modified (W, Hk, Ls). And the negative form is likewise a peculiarity of this occurrence in Lk; it is due to the insertion of vv. 13–15 (W), aided perhaps by a reminiscence of 1 Thess 4:8 (Hz, Hk).

The extraordinary testimony to this saying is an unusual guarantee of its genuineness.

17–20. The return of the seventy.

17. Lk writes as if the seventy[1] returned in a body, but this is of course not to be stressed (against Ls). "The sick" and "the demoniacs" are always distinguished in the Gospels, so that power to exorcize was not included in v. 9 (against Ls, K); contrast the power given to the apostles in 9:1. So the seventy were surprised to find that they could exceed their commission (W, Hz, P). For Christ's "name" cf on 9:48; the disciples

v. 17. [1] Cf on v. 1.

could use this "name" effectively because they acted in His service and as His representatives. Contrast Acts 19:15 f.

18. The imperfect ἐθεώρουν ("I was watching") refers to the time of these exorcisms, not to the time of a pre-temporal event. "Heaven" here is "the sky," as the seat of the demons under their lord (1 Cor 8:5, Eph 6:12, etc), from which he exercised his sway over the earth (cf on 4:6). So his expulsion signified the beginning of the end of his reign (so usually). Cf Rev 12:8, where Satan is driven from the sky as a result of Christ's Ascension. And Wl compares Sura 12 of the Koran, where the sending of Mahomet is the signal for the expulsion of the demons from their celestial abode.

A decisive spiritual event had taken place; Christ was no longer alone in possessing the powers of the coming age. His gifts were shared by others, proving the existence of a people prepared for the coming of the Kingdom and already registered as its citizens (v. 20); Satan's rule over the world was broken.

JW, Z prefer to take ἐθεώρουν as referring to the time of the Temptation; as Christ had conquered Satan, His disciples could overthrow him easily. But this is not as natural.

In either case a reminiscence of Isa 14:12 is probable.

19. As "serpents" and "scorpions" were regarded as half-demoniac animals, the promise pledges victory over all forms of evil; Ps 91:13 is quoted in part. The last clause[1] may have been understood as a promise of preservation from death (cf 21:18 f) but it need not have been so meant. Rev 11:5–7 contains an excellent commentary on this verse; the servant of Christ cannot be injured while he has work to do, and death in no way really harms him. W takes ἰδοὺ δέδωκα[2] as announcing a gift not previously conferred.

20. The importance of the exorcisms is not denied, but in themselves they are of secondary value. Their true worth is that they prove the enrolment of the disciples in the heavenly books (Rev 20:15, etc).

v. 18. WHm, Ws have the order ουρανου ως αστραπην (B 579 sa bo).

v. 19. [1] Ti, WH non mg read the indicative αδικησει, with ℵWLD al pl, instead of the subjunctive in BC al pl (WHm, Ws, Sd); the question is quite indeterminate. [2] The change to διδωμι in C°ΨΔD al pl Ko is very natural.

(17–20) Peculiar to Lk. The intimate connection with v. 21 appears to prove that this section stood here in Q (W). Apparently Q was made up of Lk vv. 1–12, 16; 13–15; 17–20; 21–22. Mt's mission charge has been expanded into a series of directions for missionaries, and so Mt has not told of either the departure of the disciples or their return. Hence he has omitted the third of these Q sections, and has simply placed the second and fourth in juxtaposition at the first convenient point (Mt 11:20–24, 25–28); this gives the note of time in Mt 11:25 no connection with the context. Lk has inserted the second Q section into the first (cf Hz), but otherwise has left Q unaltered.

The only "Lukan" terms in this section are ὑποστρέφειν in v. 17, and τοῦ with the infinitive in v. 19. But "seventy" in v. 17 is from v. 1; Q probably had simply οἱ μαθηταί. Note that the plural of οὐρανός (v. 20) is a form that Lk generally avoids (cf on 18:22).

Wl objects to the passage, chiefly because it depicts Christ as "visionary." But a Messianic self-consciousness without "visionary" elements is inconceivable, especially at such a time of apocalyptic stress. It would be truer to say that it is such experiences as this that make the figure of Christ historically comprehensible, and the narrative is supported by the Temptation story and by 11:22 f, as well as by the psychology of the situation. Cf especially the very careful note of JW.

Ls assumes that these disciples were to be understood as missionaries to the Gentiles. Then v. 17 proves that these (Pauline) disciples had the same endowments as the Twelve. And in v. 20 he discovers a quotation of 1 Cor 13:1 (!).

v. 17 evidently belongs to an earlier stage of the Ministry than 9:49, for if non-disciples could exorcize in Christ's name, possession of this power by disciples would cause no surprise. Mk 6:30 seems to be the original occasion of the scene.

21–24. Christ's thanksgiving.

21. Another (cf 9:28) of Lk's rare notes of time emphasizes the closeness of the connection with vv. 17–20. Despite the caution of v. 20, the success of the disciples moved Christ deeply. "In[1] the Holy[2] Spirit"; "in spiritual ecstasy"; cf on 4:1. "These things" takes up v. 17; what the professional students and expounders of the Law had failed to understand, the disciples, men of seemingly little importance in Israel, had learned. God in so ordaining had acted in an unexpected way, but this was His right, as Ruler of all things. And His decree was to be

v. 21. [1] WH, Ws omit this εν, with BWCA al minn af vg. [2] WΨ*ΔA al pl Ko omit τω αγιω.

accepted thankfully.[3] "Father[4]" is used purposely; it contains a recognition of God's character in acting as He had (Hk, cf P). A reference to Isa 29: 14 is more than probable. ὅτι is perhaps recitative (W). νήπιοι is more than "ignorant men."

22. Christ's disciples could reap such success because to Christ God had committed "all things." For Lk's understanding of this phrase a difference between "all knowledge" and "all power" could hardly arise; he would regard the two as inseparable.

This reception of "all things" was in accord with Christ's uniqueness, which set Him apart from all men as God's Son, comprehensible only to God; only the Father could know the true nature of His Son. And the converse was equally and nec-

[3] WH, Ws have the order ευδοκια εγενετο with BC*Ψ'L sa bo minn ΞX latt.
[4] Marcion's omission of πατερ and και της γης was theologically inspired.

v. 22. At the beginning of this verse Ti, Sd (in brackets) print και στραφεις προς τους μαθητας ειπεν, as in v. 23, against BʁL sa bo D al 1 Ferr minn af a b f vg sysc. But the addition of these words would have been very easy, as v. 21 is a prayer and the transition is very abrupt. Such a mechanical repetition is not at all in Lk's style.

SPECIAL NOTE

A very careful and elaborate study in Hk reaches the conclusion that the original text of this verse read:—πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός, καὶ οὐδεὶς ἔγνω τὸν πατέρα (*or* τίς ἐστιν ὁ πατὴρ) εἰ μὴ ὁ υἱός, καὶ ᾧ ἂν ὁ υἱὸς ἀποκαλύψῃ.

The evidence is most easily studied in Chapman, *Dr. Harnack on Luke X 22* (*Journal of Theological Studies*, x, 552–566, 1909), where the passages are given at length. They may be classified as follows:—

1. For the omission of τις εστιν in both occurrences only sys; in the first occurrence Ev 544 and Sd's ει353; in the second occurrence b l. Patristic quotations rarely indicate whether their source is Mt or Lk, but there is no explicit quotation of Lk in the early Fathers that does not give the τις εστιν, except Irenæus' remark (IV, vi, 1) that Lk and Mk (!) agree with Mt (a proof that Irenæus was quoting from memory). Moreover, the τις εστιν is found in the Arabic Diatessaron, in Tertullian and in Origen. There is, consequently, no reason to suppose that the words were ever absent from the text of Lk; the citations of the passage without it are due to Mt. Conversely the simple verb γινωσκει is almost always given in the Patristic quotations, and C even reads it in Mt.

2. The following Greek authorities read the aorist εγνω in place of the present: —Justin 2/3; Irenæus 1/1; Clement 7/9; Origen 11/11 (including εγνωκε once); Eusebius 7/8 (besides οιδεν once, cited as from Marcellus of Ancyra). None of these has τις εστιν and they are consequently all from Mt. But Eusebius has the Lukan reading once with the *present* verb.

In Latin, Irenæus has *cognovit* twice (once explicitly called "heretical" as opposed to *cognoscit*), and *cognoscit* four times. Tertullian has *novit* twice, *cognovit* once, and *scit* once (only in the last case with *qui sit;* it is apparently a quotation from Marcion). Origen has *novit* 11 times (once in an explicit quotation from Mt), *cognovit*

essarily true; only the Son could know the true nature of His Father. Therefore all current ideas about God were at least inadequate and true knowledge of the Divinity was the property of Christ's disciples alone. (The exclusive revelation given the church would to Lk be a corollary.)

As "knows" occurs only once in this verse, the writer must have thought of the knowledge between the Father and the Son as reciprocal and of the same kind. That is, this relation is stated in full Johannine terms. Hence "is delivered" is doubtless taken as pre-temporal (cf *παραδέδοται*[1] in Justin and Hippolytus). But the language is not Pauline (against Ls); St. Paul would have written *οὐδένα γινώσκει ὁ πατήρ, εἰ μὴ τὸν υἱόν*; "the Father knoweth no man except the Son." Cf JW.

23-24. Apparently vv. 17–22 are thought to be uttered in public, with the bystanders still present. But Christ's next

once, and *scit* once (in an explicit quotation from Lk, with *qui sit*). The Latin versions (including vg) have *novit* in Mt, with the exception of d ff$_1$ (*cognoscit*), and k (*agnoscit*). In Lk, however, *scit* is read, except in a (*novit;* only one clause), b (*novit . . . novit*), c d e (*cognoscit*), l (*scit . . . cognoscit*), and q (*scit . . . novit*). But it should be noted that *novi* (like οἶδα) has present force, and so may represent (επι)γινωσκει; it certainly does so in vg Mt.

Marcion's text is quite uncertain. Tertullian gives the present, Adamantius gives εγνω once, οιδε once, and γινωσκει twice. Irenæus gives *cognovit*, but as he cites without *qui sit* the quotation may be from Mt. The Arabic Diatessaron and Ephraem (twice) gives the present as Tatian's reading. The Clementine Homilies always have the aorist (6/6).

This evidence shows that the aorist was frequently quoted in the passage. But that it was read in the MSS is much less clear, apart from a few codices of no special weight. And the evidence for the aorist is much stronger in Mt than in Lk (against Hk). But the aorist is much "easier," for conformation to the surrounding aorists παρεδοθη, εγενετο, απεκαλυψας, απεκρυψας lay close at hand.

3. In many authorities the Son's knowledge is placed before the Father's. So in Justin (3/3); Tatian (2/2 for Mt, 0/1 for Lk); Marcion (3/3, if Irenæus' evidence is included; Tertullian and Adamantius both give the Lukan "who is" in their citations); Irenæus (4/6; once as "heretical," and contrasted with the usual order); Tertullian (0/3, apart from the quotation from Marcion); Clement (0/2); Origen (2/9, but not in quoting Lk); Eusebius (6/6 for Mt, 0/1 for Lk); Clementine Homilies (5/5). Among the MSS, NX read this order in Mt, and UN b in Lk.

This evidence is too real to be dismissed summarily.

The omission of βουληται is found in Justin (3/3); Tatian (0/1, for Lk); Marcion (1/2; including Irenæus' testimony); Irenæus (4/6); Tertullian (2/2); Clement (7/7); Origen (4/13); Eusebius (1/2); Clementine Homilies (0/4). As there is no MSS evidence for this reading, and as it is a very natural abbreviation (especially in quoting from memory), it may be disregarded.

[1] Here in KΠ minn.

message was not for them.[1] He had a hidden mystery to tell His disciples, that they were living in the midst of the fulfilment of prophecy and therefore in the beginning of the Messianic age. St. Peter's confession (9:20) is disregarded; cf critical notes (especially on vv. 17–21).

The "kings" include, at least, David, Solomon and Hezekiah.

(21–22) Cf Mt 11:25–27.

Beginning with the discussion in E. Norden's *Agnostos Theos* (Leipsic, 1913), which is admirably summarized in McN, the special literature on this passage has grown so bulky as to render impracticable any detailed discussion of the various theories; the following treatment tries to give only the most salient facts.

(21) Lk opens with "in that same hour," Mt with "at that season." W, Ls think of a mere coincidence, that Q had no initial phrase. But this is most improbable, especially as Mt's introduction connects with nothing in his context (JW's explanation is forced); he would not have inserted it apart from the influence of his source. Lk's form, however, explains Mt; as the latter had omitted the preceding section from Q (= Lk vv. 17–20), he was obliged to generalize the note of time. And Lk's phrase is far too common to be called specifically Lukan (against Hk). Nor is there special warrant for calling ἀγαλλιᾶν Lukan (also against Hk); this verb was impossible in Mt's context and he has substituted ἀποκριθείς for it (not very happily, cf W). But Lk has added ἐν τῷ πνεύματι τῷ ἁγίῳ, has introduced the compound ἀπεκρύψας (probably), and has given εὐδοκία the emphatic position.

(22) Among minor matters, Lk is fond of ἐπιγινώσκειν (7 times, and 13 times in Acts), so he would hardly have changed the compound to the simple verb. But the τίς ἐστιν construction is doubtless his.

The appropriateness of Lk 10:21 in Christ's mouth is self-evident; it simply recognizes conditions as they existed and ascribes them to God's plan. But with v. 22 the case is different, if the usual text of Lk is followed. This verse certainly enunciates the basic principle of the mystery religions, that true knowledge of God is hidden and is conveyed only to a chosen few by a Divine mediator, and this principle is most difficult to reconcile with the other teaching of Christ. To be sure, He charges constantly that the people lack an adequate knowledge of God, but He nowhere else bases this lack on the absence of an adequate revelation; Israel neglected her opportunity but her light was amply sufficient. Undoubtedly He felt that He had additions to make

v. 23. [1] The words κατ ιδιαν are omitted in D 157 minn lat (exc q f) sysc and are placed after στραφεις in 983. Wl thinks they are a gloss, but they are a little obscure and hence easily omitted.

to the Old Testament revelation, but these additions were not of a kind to replace the conception of God taught there with an entirely new one.

Even Mk's concealment theory (cf on Lk 8:9–10) does not go as far as does v. 22, for Mk thinks only of a temporary hiding of a special mystery of the Kingdom, not of a veiling of knowledge of God. And v. 22 puts the responsibility for continuing the concealment squarely on Christ. Consequently it is not surprising that Wl and Ls treated the passage as later doctrine even before the publication of Norden's book, while others accept Norden's conclusions without reserve. JW, moreover, while building up an apologetic for the passage, admitted that its later origin seemed more probable to him.

The difficulty lies in the third clause of v. 22, "nor who the Father is, save the Son," and in the connection of this saying with the fourth clause. But in the earliest textual evidence (special note) the third clause is often found before the second, a fact that suggests that one of these two is a gloss. Such is the argument of Hz, Hk, JW, who hold that the second clause is the interpolation. Its removal makes the verse entirely smooth, but the mystery language becomes even clearer and Norden's objections acquire still greater force.

On the other hand, if the third clause be omitted the difficulties disappear (that a omits the second clause is of little importance). The "knowledge" is then unambiguously characterized as Messianic; only the Father knew the real meaning of Messiahship, but now the Son knows and He has communicated His knowledge to His chosen disciples. This rendering is further improved if ἔγνω is read instead of γινώσκει (see special note).

Most interpreters take as the original sense of the first clause of the verse, "The Father has (at last) granted me full knowledge of the Messianic mystery," and this seems certainly right. So understood the second and fourth clauses continue it perfectly, "no one knew the nature of the Son's work but the Father, and now only those know it to whom the Son reveals it." This interpretation makes vv. 17–22 a unit, wholly natural in Christ's mouth. For other explanations cf (especially) McN.

If the originality of the third clause is to be maintained, its force must be restricted very closely to "no one but the Son hath known the Father's Messianic plan," a force that Lk has generalized. Such a sense is possible historically, but the later origin of the third clause is much more probable. Its contents accord with early (even pre-Johannine) tendencies, and a desire to parallel the second clause would have suggested the wording.

That this Thanksgiving anticipates in substance St. Peter's confession (cf on v. 20) is of no consequence, for Christ's question to him took his answer for granted. Cf on 7:22–23. And the actual term "Messiah" is avoided here.

Hk seems right in arguing that "Son" is used as a middle term between "prophet" and "Son of Man" (cf Mk 13:32). But to argue that Christ became "a son" by learning the Father and "*the* Son" by unique knowledge of Him is to modernize excessively (cf JW).

(23–24) Cf Mt 13:16–17.

Mt's position for these verses is obviously artificial and they may very easily have stood here in Q (W, Hk, Ls; W even argues for the introductory words). (23) Mt's "your" is due to his context (W), as is his "because they see" (W, Ls). As regards the last clause of Mt v. 16 Hk argues that Lk thought the prophets *did* hear, W that Mt added the clause to fit his context. (24) Lk has omitted ἀμήν, but for "kings" Mt has substituted the generalizing "righteous" (Hk, Ls). ἠθέλησαν is perhaps better Greek than ἐπεθύμησαν (Hk), but the insertion of the subject pronoun would have been contrary to Lk's usual custom (W; noting that the pronoun was impossible in Mt's context).

These verses simply state that the final age of the world had been reached.

25–28. Salvation and the Law.

This section has no connection with the preceding (against Z).

25. The verse begins as if the incident were part of a synagogue scene (W, JW, Ls), although "stood up" may be used with Hebraic vagueness (קוּם). ἐκπειράζων, "tempting," makes the questioner purpose leading Christ into some heretical statement, but P translates "testing," and, in fact, the conversation can be read as a quiet discussion.

26. God's plan of salvation is declared in the Law, to which Christ naturally appeals; cf on 16:17. But Lk probably took this declaration as an accommodation to a Jew; cf on 16:16–18. "How dost thou read?" may have been a regular formula in Jewish arguments (K).

27. Deut 6:5 is cited. The quotation agrees with the LXX, except for καρδίας (LXX διανοίας), διανοίας (LXX δυνάμεως), and ἐν (LXX ἐξ); these changes bring Lk nearer the Hebrew, and "with all thy strength" is an addition from 2 K 23:25, giving the whole the appearance of a Midrashic combination. The first ἐξ (in contrast to the ἐν's) is probably due to the very common phrase ἐκ καρδίας. The second quotation is from

v. 27. The variations in the form of the quotation are of small interest. WHm, Ws omit σου after θεον (so B*H) and WH non mg omit the article before καρδιας (so B minn Ξ).

Lev 19:18 (LXX). Such attempts to summarize the whole teaching of the Law were common, and this combination of two prominent Old Testament passages was very natural, although it does not seem to be made in the Rabbinical literature; cf SB (on Mt 22:35 ff). Yet in the Testaments cf Iss 5:2; 7:5; Dnl 5:3.

28. Christ expresses His perfect satisfaction with the lawyer's statement of the case. But His tacit presupposition is that the Law must be interpreted as in Mt ch 5.

(25–28) These verses are paralleled in Mk 12:28–34, and rather more closely in Mt 22:35–40. The Lk–Mt contacts are:—In v. 25 καί, νομικός, (ἐκ)πειράζων αὐτόν, διδάσκαλε. In v. 26 ἐν τῷ νόμῳ (although differently used). In v. 27 ὁ δέ and the three ἐν's with the dative (Mk has ἐξ with the genitive). These contacts are too numerous for accident, especially as this is the only appearance of νομικός in Mt. The difference in context makes the common omissions difficult to discuss. Apparently Lk has followed Q, while Mt has introduced reminiscences of Q into Mk (W, JW, Ls); cf the comments on vv. 1–12 or on 11:14–23.

(25) As Mt here depends largely on Mk, Lk probably has approximately Q's wording (W); for a similar use of ἀνιστάναι in Q cf 11:32, and for ἐκπειράζειν cf 4:12. The lawyer's question in Mt is simply ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ (cf Mk), while Lk agrees with Lk 18:18 (= Mk 10:17); hence W, Ls suggest that Mt may have the original form. (26) Lk did not introduce this technically Jewish wording. W thinks that "in the law" stood in both question (Mt) and answer (Lk), but Mt may have transferred the phrase to the question through the influence of Mk. (27) In Mk–Mt this summary of the Law is attributed to Christ, not to the lawyer. JW, Ls argue that Lk is right. They point to the involved style of Mk, who makes the lawyer repeat the saying (Mk 12:33), and who praises the summary twice (Mk 12:32, 34). W, on the other hand, contends that in Q Christ's words were continuous; after asking the question, He proceeded to answer it Himself. The dialogue form would then be due to Lk, partly through misunderstanding, partly through a desire to connect this scene with the story of the Samaritan. P, Z maintain that the versions in Lk and Mk are really independent, but they do not explain the verbal contacts.

General probability is in favor of Lk's originality here, for Christian tradition would naturally tend to convert Christ's approval of a striking saying into His authorship of it, while the reverse process would be almost inconceivable; even the theory that makes Mk and Lk narrate distinct incidents leaves the origin of the saying with the lawyer.

The very fact that Mk and Mt could convert a saying of a lawyer into a saying of Christ shows that it was not generally familiar. And, of course, as approved by Christ, the saying took on a new sense. The Rabbis were fond of brief summaries, but a Jew undertaking to act on them alone would soon come to grief in the Rabbis' eyes, while to Christ the saying was really exhaustive and a man need know or do nothing more.

(28) Lk would not have created so legalistic a verse (against Hz). For ὀρθῶς cf on 7:43.

These verses probably opened a new section in Q. They have no connection at all with v. 24, but they might very well be grouped with the saying on prayer (11:2–4). That is, the break in Lk simply corresponds to the break in Q.

29–37. The Good Samaritan.

29. The lawyer refuses to accept Christ's easy solution of the matter; it is not enough to know how to state the Law without understanding its interpretation. "To justify himself"; "to show there was real reason for his question," Jl, Ls translate "to prove himself righteous," but this does not suit the context. The scribal exegesis of Lev 19:18 treated "neighbor" as in some sense a restrictive term, so that if a man was not a "neighbor" there was no duty to "love" him; an interpretation that (it must be admitted) could claim support from some parts of the Old Testament. Consequently, the exact definition of "neighbor" was an important problem. Cf K and (very elaborately) SB on Mt 5:43.

30–37. Christ's reply supplies the definition of "neighbor" in a story. This is not a parable (against W) and is not called a parable, although few parts of the New Testament have been subjected to more tasteless allegorizing. But, on the other hand, there is not the slightest reason to treat it as a true account of an actual occurrence (against P).

30. *ὑπολαβών*,[1] "taking up the question with the answer"; here only in this (good Attic) sense. The man in the story is of course supposed to be a Jew. And the road from Jerusalem to Jericho is chosen as the scene of his misadventure, partly because it was notoriously dangerous, partly because priests and

v. 30. Only Sd prints an initial δε (against B ℵ* sy). [1] 69 has εφη.

Levites were common figures on it. *κατέβαινεν*, the road led downhill in the direction of Jericho. *περιέπεσεν* (Acts 27:41, Jas 1:2) "fell in the midst of." The verb by itself does not connote the idea of a surprise (cf Jl). The following *καί* is *ad sens.*, "who, besides robbing him, etc." *ἡμιθανής*[2] here only.

31. This is the only mention of a priest in Christ's formal teaching. The choice of a scribe would have been more in accord with His controversies, but this might have raised a dispute alien to the subject in hand (Jl, Ls, Z). *ἀντιπαρέρχεσθαι* (LXX) here and in v. 32 only. *συγκυρία*[1] (= "coincidence") only here.

32. This is the only mention of a Levite in the Synoptists.

33. The moral is not, of course, that Samaritans are better than priests, but that a loving Samaritan is better than a loveless priest. Jl, Ls note that Lk and his readers may very well have drawn universalistic conclusions from this. *ὁδεύειν* here only.

34. *προσελθών*, in contrast to the conduct of the priest and the Levite. The Mishnah (*Shab*, 19:2) describes a mixture of oil and wine as a well-known preparation in the treatment of wounds; other references in K and SB (on Mt 5:43). These passages have been overlooked by Jl, Wl, Ls, who deny that such a practice ever existed; Jl even amends to read "pouring on oil and giving him wine to drink." The "beast" could have been either a horse or an ass; the latter was more common. The inns on such a travelled road would have been tolerably well equipped. *καταδεῖν*, *τραῦμα*, *ἐπιχέειν*, and *πανδοχεῖον* here only.

35. *ἐπὶ τὴν αὔριον* (Acts 4:5, cf 3:1) is an unusual phrase, which sys translates by "at daybreak" (so W). "Took out" of his girdle or wallet. As the denarius (cf 7:41) was a full day's wage for a laborer (Mt 20:2), it must have sufficed for at least

[2] syp has "with little life in him."

v. 31. WH bracket the εν (om B minn latt vg). [1] D has κατατυχα for κατα συγκυριαν; b c i l have nothing.

v. 32. After λευιτης Ti inserts γενομενος, against Bκ° L minn ΞX sy.

v. 35. WHm, Ws have the order εδωκεν δυο δηναρια (so B sa).

one day's accommodation at an inn. The Samaritan is supposed known to the innkeeper; from ἐπανέρχεσθαι ("return") Z deduces that he made regular business trips. πανδοχεύς and προσδαπανᾶν here only.

36. The perfect γεγονέναι seems loosely used instead of the aorist for emphasis. P translates "*proved* neighbor," but this supplies rather too much. On the relation to v. 29 cf critical notes. εἰς, "into the hands of."

37. The lawyer's reply is worded to bring out the moral; P thinks he avoided saying "the Samaritan," but the name would have blunted the climax. On ὁ ποιήσας κτλ cf 1:72. Christ's reply gives the final answer to the question in v. 29, "treat as your 'neighbor' any one whom you can help." The only natural sense for καί is "and."

(29–37) Peculiar to Lk.

On the surface, the connection of this section with vv. 25–28 is smooth, but the association of the two paragraphs is really only due to the word "neighbor"; in v. 29 the question is "whom shall I love?", while in v. 36 Christ asks, "who loved *him?*" (so usually); Z tries to relieve the difficulty by arguing that "neighbor" is a term involving reciprocal relations, but this is insufficient. And a still more important proof of lack of continuity appears from the fact that vv. 25–28 is from Q, while the present section is from L (W). The L characteristics are unmistakable, note the location of the story in southern Palestine, the special joy in benevolence, the use of a Samaritan in a complimentary way (cf on 9:55), and such terms as ὁμοίως (vv. 32, 37) and σπλαγνίζεσθαι (v. 33). Moreover, ἐπανέρχεσθαι (v. 35) occurs elsewhere only in an L passage (19:15), while the very Hebraic ὁ ποιήσας ἔλεος μετ' αὐτοῦ is paralleled closely in 1:72 (and ἔλεος is an L term).

JW, Ls, however, regard the story as taken from Q, Ls going so far as to find a reference to the priest and the Levite in "more than all whole burnt-offerings and sacrifices" in Mk 12:33. But this explanation merely transfers the responsibility for uniting the passages to the editor of Q (instead of Lk), and it overlooks the significant style.

The amount of revision effected by Lk and the extent of his additions cannot be determined. The only "Lukan" phrases are δὲ καί in v. 32, and ἄγειν in v. 34, but πληγὰς ἐπιτιθέναι (v. 30) occurs again in Acts 16:23, and ἐπιβιβάζειν (v. 34) in 19:35 (inserted into Mk) and Acts 23:24.

v. 37. WH bracket the article before Ιησους (om B).

The position of the section here is due to vv. 25–28, and so gives no guide as to its original place in L.

38–42. Mary and Martha.

A slight topical connection, based on the general idea of kindly treatment, may perhaps be traced between this section and the preceding (W, P, JW, Ls). But the resemblance is certainly vague.

38. The last mention of journeying was in 9:57. Lk takes for granted that Christ was accompanied by disciples ("them"), and that they went with Him into the village. No hint is given as to the place. Martha is introduced as an independent householder,[1] apparently a widow (Z, K; cf on 8:3). She doubtless entertained some of the disciples with Christ, but this was immaterial to the narrative.

39. *τῇδε* is used loosely for *ταύτῃ*.[1] The *καί*[2] ("who also sat") before *παρακαθεσθεῖσα* (a verb not known elsewhere in Greek) is vague (cf P especially); apparently it is meant to emphasize Mary's eagerness (W).

40. *περισπᾶσθαι* here only. "Serving"; "preparing for the meal. *ἐπιστᾶσα*, "halting in her work." Martha's "Lord" forms a curious contrast to her petulant "dost thou not care?" *συναντιλαμβάνεσθαι*[1] in Rom 8:26 only.

42. "Few" and "one" simply take up "many": "in place of such elaborate preparations, a few dishes or only one would have been enough for necessary food." It is unnatural to apply the words in different senses, "a few dishes would have been enough, or, indeed, only devout attention to my words" (against

v. 38. At the beginning of the verse Ti inserts εγενετο δε εν, against Bℵ 33 L sa bo minn Ξ sysc; the reading is quite possibly original as it is poor Greek and has not appeared since 9:51. The same can be said of Ti's και before αυτος (om Bℵ 33 LD 69 Ξ a sy). sy omits αυτος; D omits αυτους; both are correcting. The change of αυτους into αυτον (1 157 minn syj) centers the narrative in Christ; cf D. [1] Ti, WH non mg Sdm read εις την οικιαν with ℵ*° C° 33 L minn Ξ. DPA al pl have οικον for οικιαν (so Ws), to which WA al pl Ko add αυτης (so Sd). In view of this confusion, the omission of the whole phrase in B sa is probably right (WHm, cf Z); it was easily added.

v. 39. The omission of η after Μαρια(μ) in B°ℵ*L bo Ξ (WH bracket) is a correction. [1] Read in W. [2] Om D af a.

v. 40. The aorist κατελιπεν in Ti (against BCL al minn Ξ) may be due to itacism. [1] D has μου αντιλαβηται.

W, P). The refusal of certain commentators (e. g., Z) to admit that Christ could speak of any food as necessary is akin to the impulse that led to early excisions from the text.[1] After "shall not be taken away from her" W supplies "yet you wish to take *her* away." But this is artificial.

(38–42) Peculiar to Lk.

From L; cf ἐγένετο ἐν τῷ (if read) and καὶ αὐτός (if read) in v. 38, the use of κύριος in vv. 39, 41, and the contact with Jn (ch 11) in the names of the sisters. Jn places their home in Bethany, and this corresponds to L's interest in southern Palestine. (38) Lk's only other instance of ὑποδέχεσθαι is in an L section (19:6, but cf also Acts 17:7). ὀνόματι is "Lukan." (39) ὅδε does not appear elsewhere in the Gospel, while Lk uses it correctly in Acts 21:11. The dative and καλουμένη are "Lukan." (40) διακονία in Acts (8 times) is always used of the Christian ministry. ἐπιστᾶσα is "Lukan." (42) On ἐκλέγεσθαι cf 6:13.

Lk's last L section in regular order was 8:1–3, and the present story would have been perfectly in place after it, or after 10:1, if 10:1 stood in L. But the connection would of course be topical only; this Judean incident may belong to a late period in the Ministry.

There is not a trace of any allegory (against Ls), and the section was not of a kind to attract later creative tendencies.

CHAPTER XI

1–4. The Lord's Prayer.

This section is the first of a continuous passage (vv. 1–13), devoted entirely to prayer.

1. "In a certain place" merely indicates a change of scene and W overstresses "place" by distinguishing it from "village"

vv. 41–42. [1] It is assumed that the original text ran, Μαρθα, Μαρθα, μεριμνας και θορυβαζη περι πολλα, ολιγων δε εστιν χρεια η ενος (WH, Ws, with Bא 33 L 579 bo 1 syjm ["sys" in Sd is an error]); the variations in the codices supporting this text are immaterial. Ti reads ενος δε εστιν χρεια, with WC sa A al pl Ko f q vg sycp; this is a "spiritualizing" interpretation (cf exegetical note). Sd has ολιγων δε εστιν χρεια, a text produced by speculation, as it is contained only in 38, one quotation in Origen, one bo MS, and syj (text). The omission of everything but the vocatives in af a b ff$_2$ r l i sys (D retains only θορυβαζη) probably represents the excision of an incomprehensible passage, if it is not due to homœarcton (Μαρθα . . . Μαρια), or to sheer accident. Wl, JW, K, however, argue that it is original and that B's text has grown up through conflation of glosses. WHm adopt D's reading. Sd's note (i, p. 1571) should be consulted.

in 10:38; Lk leaves the whole scene vague. The request is of course for a set form of prayer. The formulas taught by the Baptist were lengthy (5:33).

2. Lk understands that the Lord's Prayer should form part of all Christian devotions (ὅταν; "whenever").

In the prayer itself, JW takes "hallowed be thy name" as a preliminary ascription and not as a petition. This is most probable, as the Jewish practice was to begin prayers with thanksgiving. But if the clause is read as a petition, it is a prayer that men may honor God, whose "Name" is "hallowed" when men acknowledge Him. Probably in this case an eschatological motive is present, for the return of men to God would prepare the way for the Kingdom (cf 1:17, etc). The prayer of the second clause[1] is of course for the eschatological consummation.

3. The meaning of ἐπιούσιος will probably always remain unknown, for the adjective almost certainly belonged to the popular Jewish Greek of Jersualem (cf critical notes). In Lk the force that consorts best with τὸ καθ' ἡμέραν is "necessary," a meaning that is etymologically possible. St Jerome (*Comm. in Mt* [6:11]) states that in the Gospel of the Hebrews ἐπιούσιος was represented by "for the morrow," and this translation is possible in Mt. But in Lk it would give "each day the bread for the ensuing day," which is too artificial (against Z).

4. The equation of "sin" and "debt" should be noted. There is no theological reflection on the relation between God and temptation; the language is that of the Old Testament, which simply assumes God's entire omnipotence. Z notes that the extreme brevity of the prayer must have surprised the apostles, and deduces, with great probability, that the simplicity of Christ's "form" was meant to warn against putting trust in any set words.

v. 2. [1] In place of this clause 700 162 read (with slight variations) ελθετω το πνευμα σου το αγιον εφ ημας και καθαρισατω ημας, a form found also in Gregory of Nyssa and Maximus. Apparently it goes back to Marcion (cf Tertullian, *adv. Marc.* iv, 26; Tertullian seems to have read both the usual and this special form of the clause). D has εφ υμας at the end of the usual form, presumably a remnant of this reading.

(1–4) Cf Mt 6:9–13.

As the position of this section is not determined by the preceding context, it doubtless owes its place here to the order of Q. Cf on 10:25–28; the simple summary of the Law was followed by the simple Prayer.

(1) This verse (in part?) is presumably from Q. For Q could not have given the Prayer without a preface of some sort, and Lk would not have introduced the reference to the Baptist. Lk evidently has conformed the first few words to the beginning of his last section (10:38), and may have modified elsewhere. W, Wl, Ls regard the introductory words (through "ceased") as editorial, and the use of ὡς is certainly "Lukan." This preface would have been impossible in Mt's position of the prayer but W thinks that Mt 6:7 f stood at this point in Q; the connection is excellent, while the verses would have been too Jewish for Lk. (2*a*) ὅταν and the subjunctive are of course from Lk; they presuppose Christian liturgical practice.

(2*b*–4) The transmission of the Lord's Prayer in the earliest church must have had a history of its own. Greek-speaking Christians were found in Jerusalem from the very earliest days (Acts 6:1), and they must very soon have adopted an "official" Greek version of the Prayer. In this version the thoroughly unliterary word ἐπιούσιος must have been found, for there is no other explanation of its retention in both Lk and Mt so many years later; the familiar wording of the old translation would be maintained.

Lk and Mt have unquestionably given the versions of the Prayer that were current in their respective circles, and neither Evangelist would have made appreciable changes in these forms (cf Hk). But liturgical use often leads to adding additional clauses to important prayers, so Lk's shorter version has the general presupposition of originality; Christians would have been particularly chary about omitting anything from a prayer given by Christ.

(2*b*) Lk's simple "Father" is certainly original. The Aramaic אַבָּא would represent indifferently "father," "our father," etc., but for "Father" alone cf Rom 8:15. Mt's "who art in Heaven" was an easy expansion through the influence of current Jewish formulas (Hk, JW). Mt's "thy will be done," etc., adds nothing to "thy kingdom come" (cf Ls); it is an interpretation, which is by no means indispensable (against Z). (3) τὸ καθ' ἡμέραν is "Lukan" (for the whole phrase cf 19:47, Acts 17:11), and could not easily be expressed in Aramaic. And Lk's present imperative δίδου (contrast Mt's aorist) depends on this phrase. Mt is consequently original (W, Hk, JW), but the change may have been partly accomplished before Lk's time (cf above); it may be due to misunderstanding ἐπιούσιος, or to more settled conditions of life in the church. (4) "Sin" is the form taken by "debt" on

Gentile soil, and the originality of the latter word is shown by the following "debtor" (so usually). Wl notes that Lk's καὶ γάρ gives a looser and more Semitic construction than Mt's ὡς δέ; Lk would scarcely have changed his favorite ὡς into καί. αὐτοί is a refinement. W thinks that the present ἀφίομεν is meant to heighten ("we constantly forgive"), and Lk's form of the next three words shows studied Greek. But the final clause of Mt v. 13 contains a theological reference of evil to Satan, which is certainly a gloss (JW, Ls).

5–8. The importunate friend.

Lk implies strict continuity, but there is really a change from forms of prayer to perseverance in prayer; Z traces too close a connection. The little parable is told with genuine humor, and its moral is immediately obvious. JW contrasts the eagerness commended here with the quiet confidence enjoined in Mt 6 : 7 f but observes, most justly, that Christ's words in both cases are simply contrasted sides of the same injunction to naturalness.

5. vv. 5–7 form only a single sentence of very loose, Semitic construction. Note the use of *καί*, the unfinished question, and the change from the indicative into the subjunctive. But the sense is perfectly clear. *κιχράναι* here only.

6. The appearance of the guest was unexpected.

7. Oriental locks are difficult to manipulate. "With me" need not mean more than "the same as I[1]" (W, Jl). That the children would be awakened by his shouting is irrelevant to the excuse-seeker; "I cannot" is of course "I do not wish."

8. *ἐὰν καὶ μὴ δῷ*[1] would have been better Greek; Lk writes as if he were relating an actual fact. *ἐγερθείς* gives variety. *ἀναιδία*, "importunity" (here only) is not commended as a virtue; the sense is, "if importunity will move men, how much more will patience move God?" (Jl).

(5–8) Peculiar to Lk.

The loose, Semitic style is sufficient proof that Lk found this parable in an earlier Greek source, and its only "Lukan" terms are παραγίνεσθαι in v. 6 and ἀναστάς in vv. 7, 8. This source is doubtless Q, for the connection with vv. 9–13 is excellent, and τίς ἐξ ὑμῶν is a Q

v. 5. Sd gives four variants for μεσονυκτιου.
v. 7. [1] But not in the position after κοιτην in ℵ sa b q l; cf "upon my bed" in bo.
v. 8. [1] D omits ει και; 700 has διδωσιν.

phrase (v. 11, 12:25). And Mt's transfer of vv. 9–13 to the Sermon on the Mount would have prevented his using this parable. Cf W, Ls. W thinks that this section followed the Lord's Prayer in Q, and this is very probable.

Wl argues that this parable is a late variant of 18:1–8, and deduces its later origin from the fact that it does not teach prayer for revenge (!).

9–13. On answer to prayer.

This section applies the preceding parable directly.

9. "Ask" and "knock" look back to v. 5; Jl, K object that this leaves "seek" without application, but they overstress the literary connection. ἐγώ does not appear to be particularly emphatic (against W).

10. "Every prayer has its fulfilment," but Christ does not discuss the question of "equivalence" in God's answers; Jl notes that "this is not a Confirmation Instruction." JW takes this verse as parabolic, "this is true, even in ordinary life." But is it?

11. The sentence construction is bad,[1] and there is an anacolouthon after ἰχθύν.[2] Fish and bread formed the usual food of Galilean peasants, so the illustration is taken from the commonest daily life. Many of the fish were so small that several were needed for even a child's meal (cf Jn 6:9) and a form not unlike a serpent is quite usual. The father is supposed to have food to give his child; what he would do in the contrary case is irrelevant (against W).

12. A scorpion with its head and legs drawn in is roughly egg-shaped.

v. 11. [1]The obscurity and the influence of Mt have led to great confusion. The nominative τις at the beginning, as in Mt, although adopted by Sd is certainly a correction (τινα in BWCΨΔΘA al pl it). So read τινα δε εξ υμων τον πατερα αιτησει ο υιος, with WH non mg, Ti (the inversion of αιτησει and τον πατερα in WHm, Ws is insufficiently supported by B). W sa bo D 700 minn read ο υιος before αιτησει; 544 has it after αρτον; ℵL 157 minn c vg omit it altogether. b sysc omit τον πατερα. (The versions generally make hard work of this passage,—not unnaturally.) [2]Or αρτον, if αρτον μη λιθον επιδωσει αυτω η is read. The clause is omitted by B sa minn ff$_2$ i l sys (WHm, Ws), and its addition seems much the "easier" reading. The addition of και before ιχθυν (Ti, WHm in brackets, with CΨΔ al pl Ko) was possible only when the "bread" clause was read. Ws, however, reads και after ιχθυν in place of μη (so B).

v. 12. Ti, Sd (in brackets) print μη before επιδωσει; only BL sa 892 omit, but its insertion was very easy. 544 157 omit this whole verse.

13. "Evil" is used only in contrast with the goodness of God, and reflections as to man's depravity are misplaced. ὁ[1] ἐξ *οὐρανοῦ*[2] is an unusually harsh "pregnant" construction. "Holy Spirit" is the source of every heavenly gift and contains the totality of them all (1 Cor 12:10, etc).

(9–13) Cf Mt 7:7–11.

(9) Lk would hardly have introduced λέγω ὑμῖν after the same words in v. 8. (11) Lk has improved the anacolouthon in Mt (so usually), but he has not extended his revision far enough. He has dropped Q's needless αὐτοῦ. If "a loaf . . . stone" is not read in Lk, an enlargement of Q by Mt is not likely (against Jl); Lk may have thought that the proper antithesis to "useful" was "harmful," not "useless" (W, Ls). He has added "for a fish" and has improved the order. (12) This was probably added to compensate for the omission of the "bread and stone" saying. Its source is unknown; W thinks of oral tradition or the influence of 10:19 (rather remote), Hk of some Greek proverb. (13) ὑπάρχειν is "Lukan." After "Father" Mt has "your"; Jl, Ls explain that Lk has omitted the pronoun "to make God's Fatherhood universal"; this is possible but cf on v. 2. "Holy Spirit" for "good things" is of course Christian and secondary, and its introduction is responsible for "from heaven." Hk objects that ἐν τοῖς οὐρανοῖς is "Matthæan," but the phrase is found also in Mk 11:25, where it seems to be due to Q.

14–26. The Beelzebul charge.

This section opens a new theme, Christ's controversies with the Jews, which continues through 12:12.

14. The demon is supposed to confer its own characteristics on its victim.

15. The "some" are not specified and are certainly not identified with the Pharisees[1]; indeed, v. 29 may indicate that Lk thought of them as voicing the general feeling of the multitude at this period. By vv. 19 f ἔν seems to be simply instrumental (Z); contrast Mk 3:22.

v. 13. [1] WH bracket and Sd omits the article before εξ (om א Ψ 33 L 700 157 minn X), but the omission is doubtless a correction. [2] bo sys have "in heaven"; sa reads "will give holy spirit out of the heaven."

v. 14. Between δαιμονιον and κωφην Ti, Ws insert και αυτο ην, against Bא 33 L bo 1 157 A* minn; the addition was "easier." sysc have "a demon from a dumb man." D c f paraphrase.

v. 15. [1] Supplied in latt sysc.

The name of the demon is derived from 2 K 1 : 2 ff, where it occurs in the form בַּעַל זְבוּב[2] ("*Ba'al z'bhub*"), "lord of flies" (LXX *μυῖαν*). In all probability *z'bhub* is a contemptuous perversion of *z'bhul* (זְבֻל), "lofty house," "temple," but the New Testament form is not a return to this original name; no Jew would have thought of correcting the perversion, and the reappearance of the final "l" is sheer accident, due to a further distortion. That is, -ζεβουλ represents the Aramaic זִבּוּל "*zibbul*" (Hebrew זֶבֶל), "dung." βεελ is from the Aramaic form of Baal, "*be"el*" (בְּעַל): the disappearance of λ in various MSS (B* al "Beezeboul") is caused by Greek euphony.

16. This verse is almost parenthetic; it completes the description of the attitude of the multitude in v. 14, but it is not referred to explicitly until v. 29. Still, Lk may have thought that vv. 20 f supplied a partial answer to its demand (Jl). The character of the "sign" that would have satisfied the people is not explained, but Christ's healings were not a "sign" in this sense; they might have been worked by magic. The "sign" would attest Christ's authority to announce the Kingdom and the justice of His definitions of righteousness; a specific claim to Messiahship is hardly in point. Cf on 4 : 9–12.

17. "Thoughts" (*διανόημα* here only) connects with v. 15, for the demand in v. 16 left no doubt as to its motive (v. 29). Lk presupposes that the reproach of v. 15 was not uttered in Christ's hearing.

The last clause does not appear to mean "a house divided against itself falleth," for "house," not "itself," is used and the participle is not repeated. Hence, "when a kingdom is divided against itself,[1] it is brought to desolation, house falling upon house." I. e., "in the ruin one family drags down another" (W, Wl).

18. The conjunction is probably not to be stressed ("even?"). The change from "Beelzebul" to "Satan" adds earnestness; the

[2] So in c r_2 vg sy.

v. 17. [1] WH non mg, Ws have the order εφ εαυτην διαμερ., with BWCΨ*Δ al pl Ko.

former contemptuous title was not suited to an intense moral appeal.

19. Probably: "Why do you accuse me of Satanic powers, when you make no such charge against other exorcists? They know that exorcism by Beelzebul is impossible, and their practice convicts you of slander" (Jl, Wl, JW, McN, cf W). This is much preferable to: "They can testify that you never accused them of exorcism by Beelzebul" (Hz, Z); of this the Jews themselves would have been the best witnesses. W detects a reference to Christ's exceptional success, but this is reserved for the next verse. "Your sons" = "men like you" (Wl, cf 5 : 34).

20. Both Christ and the other exorcists worked with God's help, but Christ's success was so overwhelming that any one could see that He worked "by the finger of God." This last phrase is from Ex 8 : 19; Z notes that it contrasts Moses' power with the magicians'. Cf on 10 : 17.

21–22. Christ's power showed that He had won a crushing victory over Satan; Lk probably thought of the Temptation (W, Hz, Z, McN). As Christ had deprived him of his power, He could do what He pleased with his "possessions" (= subordinate demons). But the parable is not to be allegorized to the point of connecting *πανοπλία* with *πάντα δαιμόνια* (against Jl, Ls; Ls further exaggerates the allegory). *καθοπλίζειν* and *σκῦλον* here only.

23. A merely critical, non-committal attitude towards Christ is impossible. "Gather" means doubtless "as a shepherd gathers his sheep" (Hk), a common figure in the prophets, but

v. 19. The order is dubious. WH (non mg), Ws have αυτοι υμων κριται εσονται (B 579 D 700 660 c a_2). Ti has κριται εσονται υμων (א it; but this agrees with Mt). WHm, Sd have κριται υμων εσονται (WCΨLΘ 1 Ferr AKΠ al pl). ΔΛΓ al pl Ko have κριται υμων αυτοι εσονται. And there are other variants. The question is indeterminate and unessential. sysc read "If I cast out unclean spirits from your children."

v. 20. εγω before εκβαλλω is very suspicious, despite Bא° C 33 L 579 Ferr 157 R minn latt and (after δε) sa bo D minn c; it conforms to Mt and emphasizes Christ's distinctiveness. But WH (in brackets), Ws adopt it.

v. 23. At the end Sd prints με in brackets, with א*Ψ 33 L bo Θ minn. sys has "scattereth a scattering for me," where the "for me" in Syriac really adds nothing to the sense; it is possible that this Syriac idiom is responsible for the addition in Greek, which is so hard as to be meaningless.

not even Lk would have thought naturally of "gathering into the church" (against Wl, cf Z).

24–26. The warning is continued without a break, so that the words must still be applied to the multitudes. After an earlier period of enthusiasm for Christ, their attitude has changed; He warns them that this can indicate a disastrous spiritual condition.

A relapse of a former demoniac (doubtless a familiar spectacle) shows how Satanic powers operate. (The first onset of insanity after a lucid interval is often unusually severe.) The story is told in popular phraseology. "Waterless places" were necessarily deserted, and so fit dwellings for demons. But demons preferred to inhabit men, particularly men in good condition; such was the malign demoniac character. The narrative simply relates facts as facts; Christ does not advert to the means that would have prevented the demon's return.

(14–15) Cf Mt 9 : 32–34; 12 : 22–24.

The Matthæan passages agree closely with each other, as well as with Lk, and a single source for all three seems indubitable. Mt appears deliberately to have used the Q section twice; once to make up "ten" different miracles in his chs 8–9 (and to prepare for 11 : 5), and once in the correct context in ch 12.

(14) Both of Mt's versions open with characteristic "Matthæan" terminology; Lk's extremely simple (Semitic) wording is certainly to be preferred. Cf Jl; W questions Lk's second clause unnecessarily. But ἐκβληθέντος in Mt 9 : 33 may be more original than Lk's ἐξελθόντος (W). The words of the people in both of Mt's versions are obviously editorial. (15) Mt (both versions) has introduced "Pharisees" as Christ's opponents; cf on 3 : 7 (W, Wk, Ls). Lk's ἐξ αὐτῶν gives a better connection; to find an anti-Jewish polemic in this phrase is artificial (against Jl, Ls). Otherwise Lk agrees with one or the other of Mt's versions, showing that he has Q.

The non-appearance of this section in Mk is of no importance (against Wl); it is presupposed by Mk 3 : 22 ff.

(16) Peculiar to Lk, and apparently from his hand. It gives vv. 17–26 and 29–36 a common introduction; the passages evidently stood

v. 24. Before λεγει WH (in brackets), Sd insert τοτε, with B ℵ°C 33 L sa bo Θ 157 minn b l. For δι ανυδρων D has the curious variant δια των υδρων, perhaps due to a different demonology.

v. 25. σχολαζοντα after ευρισκει (WH in brackets) is a conformation to Mt (om ℵ*WΔDΘ al pl latt vg sy).

together in Q, as is seen from Mt (W, Hz). Lk's wording recalls Mk 8:11 (Ls). ἕτερος is "Lukan."

(17–23) Cf Mt 12:25–30.

Lk here follows Q. Mk has a parallel (3:22–27) that has not influenced Lk at all, while Mt (12:25–30) has combined Mk and Q. Cf on 10:1–16.

(17) Mt has simply repeated ἐνθυμήσεις from his own verse 9:4 (against W, Hk). Lk may be responsible for the compound διαμερίζεσθαι (here and in the next verse). Mt's final clause is from Mk, apart from πόλις, which Mt has added to make a triad. Hence Lk has Q; he would scarcely have abbreviated the longer form if he had read it. But in this case Mk seems more original than Q, for his wording is much clearer and preserves the parallelism better (Jl, Ls); Q perhaps represents an over-literal translation from the Aramaic. (18) Mt has expanded from Mk, and consequently has added οὖν. Lk's second clause is too difficult to be editorial. A reminiscence of this clause seems to be preserved in Mk v. 30, and not *vice versa* (as in Hz, Ls).

(20) ἐγώ in Lk is textually dubious; he probably thought its repetition unnecessary. That Lk would replace "Spirit" by the anthropomorphic "finger" is inconceivable (W, Wl, McN); Wl notes the entire Hebraic correctness of the use of "finger." In Mt the two verses 27–28 (= Lk 19–20) rather interrupt the argument (so usually), but this is due to Mt's mixture of Mk with Q. Consequently there is no reason to query the connection in Q here. Jl, Wl, Ls, McN think that vv. 19 and 20 were orginally independent, as they contain an apparent equation of Christ's cures with those of the other exorcists. But there was no danger of this equation being taken too seriously (Hz), and the very fact that it exists at all is proof that the combination was not made in apostolic times. The Kingdom is not said to be present in any sense that discredits the passage (against Wl).

(21–22) Mt here has followed Mk exclusively. And Mk's version is exceedingly "Markan"; note the double negative, the awkward repetition of ἰσχυρός, the marring of the parallelism with σκεύη . . . οἰκίαν, and the argumentative negation that is conformed to the context. In comparison Lk's narrative (which shows little trace of Mk) is simple and straightforward, and is certainly to be preferred (W, Jl, JW, Ls). The only "Lukan" terms are φυλάσσειν and ὑπάρχειν. The wording may have been influenced by the Greek of Isa 49:25; 53:12, Ps Sol 5:4, but this could have influenced Q quite as easily as Lk (against Hz), or might perfectly well be Christ's own usage. Jl, Ls detect allegorical details, but these are of dubious existence.

(23) The position of this verse in Q is guaranteed by Mt, but the connection is scarcely smooth. The point here is the impossibility of neutrality, but Christ's adversaries were quite satisfied to be thought

hostile (Jl, Wl, Ls, McN). But the original position and context are unknown. Wl has revived the old controversy as to the relation of this verse to Mk 9 : 40, with results that are not particularly happy (cf Hk, "die Vergleichung lässt man besser ganz").

(24–26) Mt's parallels (vv. 43–45) to these verses stand considerably later in his chapter, so that either Mt or Lk has changed the order of Q. In this case Lk appears to be secondary, for Mt's next Q verses (vv. 33 ff) contain material that Lk has given already (6 : 43–45); Mt vv. 31–32 are from Mk. Lk, then, has omitted this repeated Q material ("the tree and its fruit"), and for compensation has inserted vv. 24–26. This insertion would have been very easy, as the preceding references to demons suggested it. But in Q, as in Mt, this passage stood at the end of this controversy section, as a general summary.

(24) ὑποστέφειν is "Lukan," and Lk has retouched the style slightly. Here the "Lukan" ἐξέρχεσθαι ἀπό and διέρχεσθαι are from Q. (25) σχολάζειν ("be at leisure") is dubious Greek when applied to a house; Lk has omitted it (Jl, Hk). (26) Mt's μεθ' ἑαυτοῦ was more easily omitted than added (Hk), and Lk has improved the order. Mt's final summary would have been out of place in Lk's position of the section. ἕτερος is "Lukan."

vv. 24–26 are complete in themselves and may originally have been used in a warning of almost any sort; Jl, JW, Ls think that they were addressed to definite individuals, rather than to the nation as a whole. The authenticity of the passage is hardly open to question (cf especially Hk). There is a slightly sarcastic tone in the treatment of exorcisms (JW, Hk), but neither Christ nor any Christian of the apostolic age would ever have thought of asserting that no exorcism could be permanent (against Wl).

27–28. The condition of blessedness.

Nothing in the preceding section explains this ejaculation.

27. The woman's words are half sensuous, half spiritual; Z very justly notes that they contain the wish, "If I only had such a son!"

28. *μενοῦν*, "truly," not "rather." The correction is very gentle. Cf 8 : 19–21.

(27–28) The position of this little section is best explained as a reminiscence of Mk 3 : 31–35, which is similarly placed after the Beelzebul section. The style of v. 28 is influenced by 8 : 21, and ἐπαίρειν φωνήν is doubtless from Lk (Acts 2 : 14; 14 : 11; 22 : 22), but ἐγένετο ἐν τῷ is an L construction (W, cf Ls, "the style of the infancy sections").

v. 27. Sd has the order γυνη φωνην against BℵL lat (exc af c). There are several other variants.

The insertion of the verses here would have been all the easier, if this was the next uncopied passage in L. It would have been admirably in place after 10:38–42, and W notes that it would form an effective contrast to 11:37 ff. There is no material for further critical discussion, although Hz, Wl, Ls, K consider this section a variant of Mk 3:31–35.

29–36. The demand for a sign.

This section really continues the controversy of vv. 14–26, and Lk has prepared for it with v. 16.

29. The opening phrase resumes the theme, after the interruption of vv. 27 f. And the presence of great multitudes was needed, if they were to be addressed with "generation." *ἐπαθροίζειν* here only.

30. To Lk's mind "the sign of Jonah" was probably Christ's Resurrection; as Jonah came through apparent death to the Ninevites, so Christ would come to the Jews (W, Z, cf Wl, Ls). Or it is possible that Lk thought of the "sign" as still future, "as Jonah came from afar to proclaim judgment, so Christ will come from heaven to proclaim judgment" (McN, cf JW). Lk would have considered Christ's preaching an altogether inadequate "sign," and his use of "shall be" is decisive against this interpretation (against Hz). But cf critical notes.

31–32. "Rise up" and "stand up" do not describe the resurrection, although they presuppose it (W); "they shall accuse," or "convict." *ἄνδρων*, "males," is used deliberately, for the men are put to shame by a woman. "Greater than" (*πλεῖον*) in these two verses is neuter, not masculine, and must be translated by "something greater than," not "a person greater than." The impending crisis was of far greater consequence than was Solomon (or Jonah).

33–34. Cf on 8:16. In the present context the sense is:—"No

v. 30. BΛ minn have the article before Ιωνας (so WH in brackets, Ws).

v. 31. It is possible that των ανδρων is a gloss; C₃ minn sysc omit, while ℵ* 157 substitute των ανθρωπων.

v. 32. D omits the entire verse, probably by homœoteleuton as both it and v. 31 end with ωδε.

v. 33. The words ουδε . . . μοδιον are omitted in L sa 700 1 69 minn al ΓΞ sys; they are quite possibly a conformation to Mt. φως in place of φεγγος (so WH) has good support (BℵCDΘ minn), but is none the less probably a conformation to 8:16.

sign is needed. God would not have sent me without sufficient accrediting testimony; the trouble is in your own lack of vision." *κρυπτή*[1] (a rare word) is "closet," "vault"; Z suggests "grave," and detects a reference to Christ's death, but this is much too artificial. "Single" and "evil" are not quite antinomies, and the latter (at any rate) is not a term that describes the body; the moral application has been worked into the physical description (Jl, Ls).

35. "Light" is used almost in the sense of "eye" (Z, cf Jl, JW), but of course allegorically for "power of spiritual perception" (W).

36. The difficulty of this verse is notorious. In the first half the order is *ὅλον φωτεινόν*, in the second these two words are interchanged. This perhaps may give the force, "All life must be illumined, if light is true light" (W, P, cf Hz), but this is unsatisfactory. Jl, JW suggest tentatively that Lk thought of Christ as "the Lamp," giving "the earnest believer shall receive as much light as if Christ were present." Z gives an interpretation (Hofmann's) that is too intricate to be possible. Jl, Wl, K (cf Hz) regard the text as corrupt, and even Lg suggests emendation.

Jl (cf JW, Ls) thinks sys has preserved the correct reading. It presupposes *καὶ οὖν τὸ σῶμά σου, λύχνον φωτεινὸν μὴ ἔχον, σκοτεινόν ἐστιν· ὡς, ὅταν ὁ λύχνος ἀστράπῃ, φωτίζει σε.* This reading is found also in q f, in the form, "si ergo corpus tuum, lucernam non habens lucidam, obscurum est; quanto magis, cum lucerna luceat, inluminat te" (f places this [with slight variations] after the usual form of v. 36). This text is certainly less tautological than the usual reading and is comprehensible as the source of the latter. It would give as the original meaning of vv. 34–36:—"The light of thy body is thine eye. Therefore thy body is darkness, if it has no light that lightens, (but) when thy light is bright it lightens thee."

[1] κρυπτον in Ω minn.

vv. 35–36. WH mark these verses as suspected of primitive error.

v. 36. Ti, WHm prefer the order τι μερος, against BW 33 579 1 Ferr al pl. WHm bracket τι (om CΨ*LΘΓ minn). Before τη WHm, Ws insert εν, with B sa bo. None of these variants bear on the discussion in the exegetical notes.

Jl thinks, moreover, that this portion of Lk was mutilated; D af a b ff_2 i r omit vv. 35–36, and syc omits v. 36. From this mutilation, together with attempts at restoration with the aid of Mt (the above witnesses have Mt 6:23*b* here), the textual phenomena can be explained.

This hypothesis is, of course, highly conjectural. The most that can be said for it is that it is plausible and gives a not impossible result.

(29–32) Cf Mt 12:38–42.

(29*a*) Cf exegetical note, and on v. 16. (29*b*) Q may have begun simply with "and he said to them" or even with no introductory formula. "Adulterous" would have conveyed a wrong sense to Lk's hearers, and Lk has compensated for its omission with his impressive first clause. Mt's "the prophet" is liturgical (Hk). (30) Lk is fond of καθώς. W, Wl, Ls, Z think that Lk has omitted the phrases containing the "whale" and "three days and three nights," Hz, JW, Hk think that Mt has added them. But the latter hypothesis is most improbable, for Mt always writes "on the third day" (16:21; 17:23; 20:19) and there was no necessity of mentioning the duration of the two entombments. The occurrence of the words in Q may consequently be assumed.

But the words in Christ's mouth are obviously impossible (granted even by Z); He certainly did not predict His Passion and Resurrection to the people at large, and even His predictions to the disciples were cast in the most general terms (cf on 9:43*b*–45, etc). And Jonah's entombment in the whale was not "a sign to the Ninevites," who did not see it nor hear of it. This might have been overlooked (as by Q), when attempting to interpret the mysterious phrase, "sign of Jonah," but it would not have been overlooked when the phrase was formed. For further details the special treatises on Christ's Resurrection must be consulted.

The "sign of Jonah" may originally have referred to the preaching. Preaching is, to be sure, not a "sign," but this may be the precise point of the saying, "I give you as much of a sign as Jonah gave the Ninevites" (cf especially Hk). This agrees excellently with vv. 31 f, and corresponds also to Mk 8:12, where a sign is denied. "Shall be" need not be an obstacle to this interpretation, for it can be rendered "will be seen as" (Hz, cf Ls), or it may represent a misunderstood Aramaic imperfect (cf on 1:31).

On the other hand, the alternative of JW, Ls is very attractive, "The only 'sign' to be given you is that with which Jonah threatened the Ninevites,—God's impending judgment." This interpretation is a little simpler, keeps the force of "shall be" and gives "Son of Man" a

better sense. The saying so understood could have been pronounced in public, for it would have conveyed only an appeal to the (future) Messiah. Cf Mt 24:30.

Lk's return to the older form of the verse is perhaps due only to literary correction, perhaps also to independent tradition.

(31–32) Mt has reversed the verses here, so bringing the two mentions of the Ninevites together. W, Hz, P, Hk, however, think that Lk has changed the order, as the Queen of Sheba lived before Jonah. But this is not so likely. τῶν ἀνδρων in v. 31 has probably been added by Lk, but in v. 32 this "Lukan" noun is from Q. If formed after Christ's day these verses would have used the masculine πλείων. This section may originally have been independent of vv. 29–30 (Wl), for its reproof is quite general.

(33) Cf on 8:16. This saying may have stood here in Q, for otherwise Lk would hardly have repeated it, especially as it is somewhat strained, too much so, indeed, to have been used in this sense by Christ (against W, Hz). (34–36) The connection is only *ad voc.* "lamp" (Jl, Hz, Wl, Ls). (34) Jl finds the original Q wording in his reconstructed text, pointing out its freedom from allegorical details. But the style is not like Q's simplicity; if the text is corrupt, the original wording is probably lost. In the usual text Lk's peculiarities seem all editorial; σου and ὅταν applying the parable more closely (W). (35) σκόπει . . . μή is excellent Greek (Hk), and is slightly allegorical (W); its addition involved omitting Mt's τὸ σκότος πόσον. (36) The text is too uncertain to make discussion profitable.

37–54. Denunciation of the Pharisees.

The controversy section is continued, but from the people Christ now turns to their leaders.

37. "As he spake[1]" establishes a temporal connection, although nothing in the preceding discourse would appear to motive this invitation.

38. From Mk 7:3–5 it appears that the custom of performing ritual ablutions before meals had become general in New Testament times; elaborate details in SB. But the same passage shows that the practice was not thought to be founded on Old Testament authority and so it could be omitted without incurring the charge of infidelity to the Law itself. But a supply of water was provided in all houses (Jn 2:6), which visitors

v. 37. [1] D sysc omit.
v. 38. 700 has εβαπτισατο (cf af and note on 3:7).

were expected to use. *ἀνέπεσεν* in v. 37 may mean "sat down without ceremony."

39–41. These verses as they stand are hopelessly obscure, despite Lg. The Pharisee's concern about cleanness of hands is met with a rejoinder about cleanness of vessels (something that is not in question), which is contrasted in turn with cleanness of heart.[1] And v. 40 is meaningless.[2] If "he that made" is God, the cleanness of vessels is irrelevant; if man, the cleanness of hands is equally irrelevant. And, to crown the confusion, v. 41 brings in directions about the inside of vessels,[3] something that contrasts well with v. 39*a* but which has nothing to do with v. 38 or v. 39*b*. Cf critical notes. *τὰ ἐνόντα* (v. 41) only here; the accusative means "with respect to the contents."

42. *ἀλλά*,[1] "but instead of obtaining purity" (P). The Pharisees applied the law of tithes (cf especially Lev 27 : 30) so strictly as to include herbs used only for seasoning. *ἡδύοσμον* (Mt 23 : 23 only) is "mint," familiar everywhere. *πήγανον* (here only), "rue" (*ruta graveolens*), has a heavy odor that does not appeal to Occidentals. *λάχανον* is a general term for "garden herbs," "vegetables," but here it probably refers likewise to plants used as condiments (cf Mt 23 : 23). *παρέρχεσθαι* here only in this sense. "Justice[2]" must be "righteousness between man and man" (Gen 18 : 19, etc), for "pass over the justice of God" does not make good sense (against McN). *ἀγάπη* here only in Lk; the word is still to be reckoned as Jewish, despite the papyri. "Love towards God" must be meant.

42*b*. "While man's attention should be centered in God's moral demands, yet the positive precepts of the Old Testament are not to be disregarded, even when wholly 'ritual.'" Lk's preservation of this last saying would be so curious that the textual omission of it by D is certainly right (Wl, Hk, JW, Ls).[3]

43. The "chief seat" (note the singular) in the synagogues

vv. 39–41. [1] 𝔓[45] drops υμων, and 69 introduces του ποτηριου. [2] The interchange of εσωθεν and εξωθεν in CD 700 Γ minn af a c is only superficially an improvement (against Wl). [3] For τα ενοντα f has "ex his quae habetis," apparently presupposing τα οντα υμιν; cf Ta, Marcion; L b d q have οντα alone. The position of υμιν varies considerably.

v. 42. [1] Om 579 b. [2] Marcion had κλησιν. [3] At the beginning of this clause Ti omits δε (so ℵ*W al pl Ko latt sys).

was the bench nearest the ark and the officiants' platform; it was naturally reserved for dignitaries. The "greetings" were titles of reverence claimed from the people; cf Mt 23:7–9. But the claim of Pharisees to such titles is not clear and this verse may properly refer to scribes (cf Mk 12:38 and critical notes). A title of righteousness only throws into sharper relief any evil in its wearer.

44. The people, not recognizing the true character of their leaders, treated them as models, with disastrous results. Cf Num 19:16. ἄδηλος (1 Cor 14:8), "concealed."

45. Lk distinguishes correctly between the scribes and the Pharisees (against Ls); cf on 5:30. The former framed the precepts that were observed by the latter; hence an attack on the Pharisees was an attack on the scribes.

46. The scribe's attempt at interference was misjudged.

The scribal work meant an ever-growing accumulation of precepts to be learned and observed by all; an accumulation that was not counterbalanced by repeal of past decisions. In later Judaism the process grew so far as to defeat its own ends through the sheer impossibility of a man's knowing all the decisions of the past; as a result, "religion was made easier for the masses" (McN on Mt 15:6), since no one could be expected to keep the whole tradition, but in the New Testament period the task seems to have been still within the power of the specially devout.

To translate the second clause by "you make no attempt to keep your own precepts" (P) is to make it simply untrue. αὐτοί has no emphasis. φορτίζειν in Mt 11:28 only. δυσβάστακτος (LXX) and προσψαύειν only here.

47–48. "Father," according to Semitic use may mean either "ancestor" or "pattern," and this saying plays on this double meaning with savage irony (so usually). "To say 'our "fathers"

v. 44. sys has "graves which ye see not."

v. 46. For ενι C 1 minn have the curious reading επι; X omits.

v. 47. For οι δε Ti reads και οι, with ℵ*C. sy has "the prophets whom your fathers killed."

v. 48. For και συνευδοκειτε D af read μη συνευδοκειν, an unfortunate attempt at improvement. Cf "non consentientes" in latt.

slew them' is to say 'our "patterns" slew them.'" Hz, Ls add that the building is really a glorification of their fathers' work; W, Z, that the Jews imitated their fathers in an externalism that distracted attention from the prophets' words; Wl (on Mt) interprets, "You copy your fathers in rendering honor only to *dead* prophets." Note the zeugmatic *καί* in v. 48.

49. The words "I will send," etc (through v. 51*a*?) are most easily interpreted as a quotation from some work in which "Wisdom" was represented as speaking; cf Prov 1:21, etc (Hz, Hk, Ls, JW). Or, if the quotation be thought to end with this verse, the words may be only a general reminiscence of obvious Old Testament passages. But W, P, Z take "Wisdom of God" as simply "God"; "God, in His wisdom, has formed the decree. . . ." This is just conceivably possible. The chief objection to it is that it makes Christ employ the prophetic vocabulary ("thus saith the Lord") which He does nowhere else; apart from direct Old Testament quotations, He speaks always on His own authority.

Lk must have taken "apostles" in the Christian sense, and probably "prophets" also (cf v. 50); although he may have understood the two nouns as representing the two dispensations. The use of *ἐκ* is un-Attic, but not necessarily Hebraistic (cf Jn 16:17, 2 Jn 4).

50–51. Thus far Christ's generation had contented itself with moral hostility, and had committed no flagrant crimes. But this external respectability could not endure. The real nature of the people was soon to be revealed in acts so bloody that they would equal all the sins of the past combined, from the first murder related in the Old Testament to the very latest (2 Chr 24:21; 2 Chr stood last in the Hebrew order of the books). The inclusion of Abel among the "prophets" is presumably due to Haggadah, although it may only represent loose usage. *ἐκζητεῖν* here only in this sense, which is LXX (2 Sam 4:11, etc). The second *ἀπό* in v. 50 is ungraceful.

v. 49. At the end Ti, Sd read the compound εκδιωξουσιν (WΨΔDA al pl Ko); WH, Ws have the simple verb (BℵCLΘ al minn X).

v. 50. For εκζητηθη Sdm prints εκδικηθη (ℵ° ΨL minn bo 713 syh).

52. To summarize all the crimes of the scribes in a single sentence, They have made knowledge of God impossible[1] (W thinks this verse an anti-climax). "Entered in" (to knowledge) involves a change of figure; cf critical note. *εἰσερχομένους* is conative; "those trying to enter in."

53–54. This attack on the religious leaders put an end to all possibility of compromise. Their first attempt was to discredit Him, by confusing Him and leading Him into palpable error. For the use of *ἐνέχειν*[1] (rare in the active) cf Mk 6 : 19. *δεινῶς* in Mt 8 : 6 only, *ἐνεδρεύειν*[2] in Acts 23 : 21 only, *ἀποστοματίζειν*[3] and *θηρεύειν*[4] only here. Note the appearance of *γραμματεῖς*, although *νομικοί* has been employed consistently in the above.

(37–54) Practically all the contents of this section find a parallel in Mt ch 23. But the relations are not uniform; at times the agreement is so close that a Q origin must be postulated, while in other cases the divergences are very considerable.

(37) *ἐν τῷ* with the aorist infinitive belongs to L's vocabulary, as does *ἀναπίπτειν*. And with *ἀριστᾶν* (here only in Lk) cf *ἄριστον* in v. 38; 14 : 12 (both L). This verse evidently formed the preface to the

v. 52. [1] εκρυψατε for ηρατε in D 157 latt sysc is interesting; Θ has both.

vv. 53–54. In place of the usual text D syc read λεγοντος δε ταυτα προς αυτους ενωπιον παντος του λαου ηρξαντο οι φαρισαιοι και οι νομικοι (syc has "the scribes and the Pharisees") δεινως εχειν και συνβαλλειν αυτω περι πλειονων ζητουντες αφορμην τινα λαβειν αυτου ινα ευρωσιν κατηγορησαι αυτου. sys reads "and as he said these things against them in the sight of all the people, he began to be displeasing to the scribes and to the Pharisees; and they were disputing with him about many things: and were seeking to lay hold of an accusation against him."

Ko agrees approximately with D's text in reading λεγοντος δε αυτου ταυτα προς αυτους (WΨΔΘ 1 A al pl X lat sypj), against κακειθεν εξελθοντος αυτου in BκC 33 L minn sa bo syh. Similarly in inserting (και) ζητουντες and ινα κατηγορησωσιν αυτου in v. 54, with approximately the same division of the evidence. These last two additions in Ko are doubtless "Syrian conflations," cf WH.

Other agreements with the D sysc text are ενωπιον παντος του λαου in Θ 213 157 minn X lat (exc vg); "lawyers" instead of "scribes" (lat, Θ has "the scribes and the Pharisees and the lawyers"); "that they might find to accuse him" (f, cf syp). The first of these is obviously impossible and is due to 12 : 1 and Mt 23 : 1. The second is of course a conformation to vv. 45 ff. And the third is a conformation to 6 : 7. Consequently there is no reason to see in D's text anything but an expository and harmonizing paraphrase. Cf below.

[1] συνεχειν, επεχειν, ανεχειν, and ελεγχειν are variants, while D's simple verb has the support of Ω minn. [2] lat (exc vg) agree in part with D's simplification (ζητουντες αφορμην τινα λαβειν) of the unusual word. κΨΘ 213 X take it as intransitive and omit the following αυτον (so Ti). [3] αποστομιζειν in L al. Lk's sense for the word is very rare and D 69 change to συνβαλλειν. [4] lat (exc vg) agree with D's paraphrase.

following L matter. And in L it may well have followed vv. 27–28; cf the opening words of v. 27. ἐρωτᾶν is "Lukan." (38) This verse belongs with v. 37.

(39–41) Cf Mt 23 : 25–26. The only satisfactory explanation of these verses is that given by W. He points out that if in v. 39 the words "of the cup and of the platter" and "extortion and" and in v. 41 "the things that are within" be cancelled (all of this has a close parallel in Mt), then the narrative becomes perfectly clear and consistent: "Ye Pharisees cleanse your outside but your inward part is full of wickedness. Ye foolish ones, did not he that made the outside make the inside also? But give alms and, behold, all things are clean unto you." That is, Lk has supplemented an L account (note the ὁ κύριος) with a phrase or two from Q; his purpose was to supply all the details in both and he did not observe the confusing nature of the result.

Among the other attempts at solution, JW predicates textual corruption, and Wl, K think that there was a mistake in the Aramaic, "give alms" (*zakki*) being confused with "purify" (*dakki*). But this does not relieve all the difficulty; cf below.

(39) In the gloss from Q, Lk doubtless changed παροψίς into the more literary πίναξ (cf Hk). Wl detects another mistranslation from the Aramaic in Mt's "they are full," which he thinks should have been "ye are full." (40) This verse has no parallel in Mt but it contains the real motive for Christ's saying; Hz takes it as a Lukan addition, attacking Jewish food distinctions (!). Wl again assumes a mistranslation (ποιήσας for καθαρίσας). Ls translates τὸ ἔξωθεν as "things exterior to man," "the vessels," but this gives the following genitive a hard construction and leaves ὁ ποιήσας without meaning. (41) In the gloss τά ἐνόντα is better Greek than Mt's τὸ ἐντός. The only other New Testament instance of διδόναι ἐλεημοσύνην is 12 : 33 (L), elsewhere the verb is always ποιεῖν. The L style is obvious; the emphasis on almsgiving may even denote L's formation of the verse.

But the saying in vv. 39–40 is perfectly in Christ's manner. It has the same theme as Mt 23 : 25 f and Mk 7 : 15, but these three versions do not appear to have any other connection; all seem to go back to distinct utterances of Christ.

Wl, JW, Ls argue that Mk 7 : 1–23 has led Lk to anticipate the position of this section, which Mt has placed in Jerusalem. But Mt 23 is evidently a compilation of various material; it is incredible that Christ's controversies over ritual cleanliness were delayed until after leaving Galilee, even though some of the denunciations may belong to a later stage of the Ministry.

(42*a*) From Q; cf Mt 23 : 23. Lk has introduced the second person to conform to vv. 39–41. Between "rue" and Mt's "anise" no choice is possible but "every herb" generalizes (W, Hz, Hk). Lk has felt that

duty towards God should be mentioned explicitly (W, Hz, Ls), but his inserted ἀγάπην is a poor object for the following ποιῆσαι (Hz). Otherwise Lk's corrections are simply stylistic; note the balanced παρέρχεσθαι . . . παρεῖναι (W, McN). Lk thought "weightier thing of the Law" too Jewish. (42*b*) If this saying is not part of Lk's text, the clause in Mt may be an addition of the Evangelist in keeping with his v. 3 (Wl, Hk, JW, cf Ls); in any case the words are inconceivable in Christ's mouth. (43) From Q; cf Mt 23:6. Mt has been influenced by Mk 12:38 f here. Lk is probably wrong in his application of this verse to the Pharisees; in Q it no doubt stood (as in Mt) as a denunciation of "scribes and Pharisees."

(44) The resemblance to Mt 23:37 is so slight that the sayings may even go back to distinct utterances of Christ, although Hz, Wl, JW argue for Lk's originality. Lk doubtless has L (by context). Hk calls μνημεῖον "Lukan," but Lk uses the noun only six times (and once in Acts), against seven occurrences in Mt and the same number in Mk.

(45) Most scholars (even W) treat this as a Lukan transition verse. This may be true, although Lk does not generally take technically Jewish distinctions quite so much for granted as here. And cf on v. 43. But (at least) Lk is responsible for νομικοί here and in the following verses, although he has forgotten to make the change in v. 53. (46) Cf Mt 23:4. This verse is probably from Q, as the divergencies from Mt seem to be all stylistic. φορτίζετε anticipates the following φορτία, δυσβάστακτα is "literary," ἑνί is a refinement, προσψαύετε is clearer than Mt's κινῆσαι, while the final φορτία avoids Mt's inelegant αὐτοί . . . αὐτά (cf Hk throughout). And Lk probably thought "lay on men's shoulders" needless. There is consequently no evidence for L (against W). Ls notes that the first denunciation of the scribes in Lk is the first denunciation of the series in Mt.

(47–48) Lk here has a well balanced, almost too compact a saying; cf the style of v. 44. To explain this as an abbreviation of Mt 23:29–31 is extremely difficult, while to make Mt's smooth wording a mere expansion of Lk is equally troublesome. The two versions doubtless go back to the same saying of Christ, but apparently by quite different channels (L and Q). The compressed style of Lk may point to relative originality, but W notes that Lk (L) loses the full play on "sons." Neither ἀποκτείνειν nor συνευδοκεῖν is particularly Lukan (against Hk). The restriction of this woe to the scribes is curious; did they have a recognized leadership in erecting memorials to saints? Hz, Wl think the people were addressed originally, while W suggests the rulers. Mt v. 32 is too difficult to be secondary (W, Hk), but his v. 33 is unquestionably a gloss.

(49–51) Cf Mt 23:34–36. Lk's wording agrees closely with Mt's, so

that Lk has again expanded L from Q. JW, Hk, Ls hold that Mt has dropped "Wisdom of God" because it referred to a non-canonical source, so changing the words into a direct prediction by Christ; his ἰδού then covers the disappearance of the citation formula. This is much easier than the reverse supposition; W thinks that "wise men and scribes" was misunderstood, Wl claims that only Christ could be said to send prophets. "Apostles," however, is doubtless a Lukan gloss (so usually). The latter part of the saying has been expanded conventionally by Mt (so usually); Wl is perverse in arguing that Mt's form proves a late date for Q as a whole. W suspects L influence in this verse, but there is no real evidence. (50) A choice between Mt and Lk is very difficult. Lk, however, is hardly likely to have introduced ἐκζητεῖν in its unusual sense (W, against Hk). But Mt's "all the righteous blood" is Hebraistic (McN). Lk's "prophets" before "Abel" may be queried. Of the two phrases beginning with ἀπό, W thinks that Lk added the first, Hk that he has added the second. (51) Mt has given the sentence balance by "the righteous" and "son of Barachiah." This last phrase is an unfortunate reminiscence of Zec 1:1, which has made confusion possible with the Zachariah of *BJ* IV, v, 4 (334–344); no Christian writer would have considered the latter a prophet and a martyr. There is no evidence for a Lukan dislike of φονεύειν (against Hk), but W seems to be right in holding that Mt's second person is due to a later heightening of the controversy. In the final clause Lk has avoided ἀμήν; cf otherwise on v. 50.

Discussion of this passage is not very profitable, for nothing is known of the source from which the "Wisdom of God" speaks. Its tone is simply that of the ordinary apocalyptic pessimism, which regards the last generation as the worst of all. The possible use of such a passage by Christ certainly cannot be denied.

(52) From Q; cf Mt 23:13. Lk is right in making the scribes the sole object of attack (against Hk). But in Lk "entered in" has lost its force; Q evidently read as in Mt and Lk has abbreviated it (perhaps with a slight Hellenizing tendency; cf JW). Lk is also responsible for αὐτοί (emphatic), and he is fond of κωλύειν (Hk). The quasi-present sense of "Kingdom" in this verse needed no explanation, and Wl is arbitrary in insisting that it must mean "church."

It appears, then, that vv. 37–41, 44, 47–48, with perhaps v. 45, are to be assigned to L. And these passages must have stood together in L, for Lk does not form collections of this sort. But Lk has supplemented L freely from Q, which he appears to have copied entirely, except for Mt 23:15–21 (a technically Jewish passage). As Christ's anti-Pharisaic utterances were of particular importance to the earliest church, this double collection of the sayings was perfectly natural.

The problem of authenticity scarcely arises in this section.

(53–54) The curious vocabulary of these verses indicates an L origin, as does the ἤρξαντο. L doubtless meant the woes to mark Christ's definite breach with the religious leaders.

CHAPTER XII

1–12. Against fear of adversaries.

1. There is no break after ch 11[1]; instead of silencing Christ the Pharisees only led Him to denounce them in the most public manner possible. The article before "myriads" looks back to 11 : 29. "First[2]" is in contrast to vv. 13 ff; P takes it as "primarily," but the following speech[3] is not addressed to the crowds. Z treats the adverb as part of Christ's words, "before all take heed," but this is artificial. "Leaven" is the usual symbol for secret evil influence. By 11 : 37–54, "hypocrisy" should mean "attacks under cover of a friendly demeanor," but the noun is quite general, and in what follows it has the force "concealment of belief through fear."

2–3. Dissimulation is always discovered; hence cowardly methods are no safeguard. The futures may be eschatological (cf vv. 8 ff). *συνκαλύπτειν* here only. *ἀνθ' ὧν*[1] is "therefore," as in Judith 9 : 3 (so usually), not "because" as in 1 : 20 (against Hz). Jl notes that in the LXX of Jgs 2 : 20 the whole phrase *ἀνθ' ὧν ὅσα* means "because," but the resemblance is only accidental, for *ὅσα* in the present instance belongs to the following clause.

4–5. From the earthly standpoint cowardly dissimulation is useless, from God's standpoint it is mortal sin. It is especially unbefitting those in Christ's service, who are honored with His affection; fear of men must be driven out by fear of God.

v. 1. [1] D continues its paraphrase, πολλων δε οχλων συνπεριεχοντων κυκλω (so lat and [without κυκλω] sysc) ωστε αλληλους συνπνιγειν (cf lat for the order). [2] Om vg sy. [3] The order that places των φαρισαιων after ζυμης (Ti, against BL af) is much "easier" and is conformed to the parallels.

v. 3. After δωματων syj adds "and in the market places." [1] c omits. sys accentuates with "that which ye have whispered in the ear."

v. 4. Sd prefers the order τι περισσοτερον on inadequate evidence (Ψ 33 LΘ Ferr.j minn X syp). WH have αποκτεινοντων (B minn).

v. 5. The omission of the second φοβηθητε in ℵD 69 157* a syp is a slip.

φοβεῖσθαι ἀπό (Mt's parallel only) is a Hebraism (ירא מן). ἐμβάλλειν here only.

6–7. Responsibility for the result of bravery can safely be left to the Father. He cares for even the most insignificant life, and so cares infinitely more for the safety of those serving Him.

8–9. Whatever one may lose in men's opinions now by acknowledging Christ,—or whatever one may gain by denying Him,—will be more than made up at the advent of the Kingdom. Then the Son of Man shall determine the fate of all in the presence of the angels; then each human being shall learn what true honor or scorn can mean. It is to be noted that here Christ does not explicitly identify Himself with this Son of Man. ὁμολογεῖν ἐν[1] is an undoubted Hebraism (יודה בי).

10. W, Hz, JW?, Z, K read this verse as an encouragement to the disciples, "Their sin against you (= the Spirit in you) will be greater than it is now against me; therefore they shall be still more powerless." Wl, JW?, Ls, Lg interpret, "If men oppose you, you need not despair of them; if *you* fall away, you have no excuse." The latter interpretation is simpler, but neither is smooth. P makes no attempt to establish a connection. Here "the Son of Man" is unequivocally "I."

11–12. The strongest temptation to denial (not to "blasphemy," as in P) will occur when the persecution is legal and formal. At such a time, the danger is to be banished completely from consideration and the soul is to rely entirely on God. "The real preparation is to have the heart full" (McN).

(1–12) (1) At this point Lk returns to Q alone, in which there evidently stood a discourse to the disciples (vv. 2–12), followed by a discourse to the people (vv. 13–21); Lk has attempted to provide both with a common introduction (cf 11 : 15–16), whence the "first." The mention of the Pharisees accomplishes a transition from the last section, but "hypocrisy" receives a double sense. A heightening of the

v. 8. For the aorist subjunctive ομολογηση B*Δ Ferr AD al have the future indicative (so WH); it is distinctly "harder." On the other hand a few minn read the optative. [1] 157 H omit the second εν, and a few minn the first.

v. 11. After πως WH bracket η τι (om D 157 lat (exc vg) sycp); it may have been added to conform to Mt, but an omission to simplify seems much easier. sys omits πως η.

mention of the crowds in 11:29 gives the discourse an impressive setting. For ἐν οἷς cf Acts 24:18; 26:12. It is consequently needless to seek for an earlier source for this sentence (against W, Ls).

The second half of the verse is doubtless a reminiscence of Mk 8:15 (so usually); cf also Mt 16:6. Lk and Mt have a "contact" in their use of προσέχειν, but it is accidental (W); Mk's βλέπετε ἀπό is bad Greek, while προσέχειν is common enough in both Lk and Mt (for προσέχειν ἑαυτοῖς cf Lk 17:3; 21:34; Acts 5:35; 20:28). Both Lk and Mk make this the first saying addressed to the disciples after the Pharisees' demand for a sign, and a reminiscence of Mk by Lk is quite possible. The interpretation of "leaven" as "hypocrisy" is due to Lk and is doubtless too narrow; cf the interpretation of it as "teaching" in Mt 16:12.

(2–9) Cf Mt 10:26–33. (2) Cf on 8:17; the doubling shows the use of a different source. Lk and Mt differ widely in their application of this saying, so widely that in Q it probably had no application but opened a new section (W). Cf on vv. 11–12 below. So Mt's γάρ and Lk's δέ may both be editorial. (3) The important differences between Lk and Mt correspond to the differences in their contexts. Most scholars assume Mt's originality, but this is not so clear; Mt is smoother than Lk, but he seems to refer to conditions after Christ's death (with a trace of Mk's concealment theory). On the other hand, Lk's warning against the uselessness of concealment is perfectly comprehensible for Christ's lifetime; cf Z, McN. Jl finds the original form in Mt's version (approximately) with passives (ἐρρέθη) or first persons plural (εἴπαμεν) in the protases. As regards minor matters, ἀνθ' ὧν is too LXX for Lk (Jl), and ἀκούσεσθαι was impossible in Mt's context (W, not '08). But Lk's πρός is better Greek than Mt's εἰς. "In the chambers" may have been introduced by Lk to balance "on the housetops" (Hk), or may have been omitted by Mt as superfluous (Jl). Ls is over-ingenious in discovering a criticism of the methods of the Twelve in Lk's version. The reference to Christ's death that Wl finds in Mt appears to be correct; cf above.

(4) Mt would scarcely have omitted Lk's initial clause, which effects a smooth transition and softens the warning (Jl, Hk, Ls); Lk has "Christianized." In the second half of the verse, Mt's ψυχὴν ἀποκτεῖναι would have been very misleading to Greek readers (Hk). ἔχειν with the infinitive is "Lukan." (5) For the first clause cf on 6:47. In Mt the punishment is inflicted at the Parousia, in Lk at death; Mt is the more primitive (JW). The final clause is rather diffuse for a Lukan addition, and is in Q's style (7:26), although the use of τοῦτον is "Lukan."

(6) Lk has revised the order, adjusted the price of sparrows to local conditions, and given the final clause a literary form (W, Hk). ἐνώπιον

is "Lukan." Lk would scarcely have changed "Father" into "God." (7) Mt's emphatic pronouns are certainly editorial. Lk may have avoided the periphrasis of the perfect, but he would scarcely have omitted οὖν. Wl, JW note that the Aramaic may have read, "ye are of much more worth than sparrows," an adverb being taken for an adjective. (8) "But I say unto you" is a regular Q transition formula, probably abbreviated in Mt's οὖν. Lk has introduced the subjunctive. Mt's "I" is an obvious advance on the original "Son of Man" (Wl, McN); cf exegetical note and Mk 8:38. Lk's very archaic final clause is also to be preferred (Hk, McN); Mt's change is partly due to the "I," partly to heightening. (9) The "Lukan" ἐνώπιον gives variety.

(10) Cf Mt 12:31–32, Mk 3:28–29. Lk is independent of Mk, while Mt is a mixture of Mk and Q; cf on 10:1–14; 11:14–22. The simple form of Lk is obviously primary (so usually), and its authenticity should never have been questioned; no Christian would have framed such a saying (cf Mk's alterations). But "Son of Man" may have meant "this man" (JW), or even "any man" (Ls).

The context of this verse is much too difficult to be original (against Z). But it is also too difficult to be due to Lk, who certainly would not have violated the order of his sources (both Mk and Q) to effect a combination of this sort. So the verse must have stood here in Q, and Mt's position for it is due to Mk.

(11–12) Cf Mk 13:9–11, Mt 10:17–20. The Lk–Mt contacts are ὅταν δὲ εἰσφέρωσιν (παραδῶσιν) ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί (ἢ τί occurs at least once in Lk's text), and the position in connection with vv. 2–9 (Mt 10:26–33) in contrast to Mk's Jerusalem setting. This is decisive evidence for Q. Mk seems to have paraphrased and expanded Q; Mt has followed Q, with some reminiscences of Mk. (11) τὰς ἀρχὰς καὶ τὰς ἐξουσίας is evidently due to Gentile conditions, Q having συνέδρια as in Mt–Mk (W, Hz). ἀπολογεῖν occurs again in the parallel in 21:14, but Lk may have introduced it as a technical term. (12) W thinks that Mt 10:20–23 preserves approximately the original text of Q, which Lk has shortened. This is probably right, for Mt would never have framed 10:23 himself; it must have stood in a source he was copying. Lk's reasons for omitting this verse are obvious.

Lk has given this Q section in its original order. Mt has added it to the mission charge, and so began it at a point (Mt 10:17) that gave good connection. The omitted portion he gave at the end (vv. 26–33).

This section must belong near the end of Christ's life; cf the position in Mk. As yet there had been no legal persecution of the disciples, but, in view of His own approaching death, their period of immunity was evidently drawing to an end. But the warning could be given to the disciples even without their understanding that He was to be taken away. The tone of vv. 11–12 is perfectly in Christ's manner, and the

Spirit is referred to as the natural source of prophetic power of speech. No special reference to Joel 2 : 28 f was necessary, although of course such a reference is possible (McN).

13–21. The foolish rich man.

An entirely new section is begun here, which continues (probably) to the end of 13 : 9. Its general theme is worldliness.

13. As the Jewish laws of inheritance were based on the Old Testament, an appeal to a Rabbi's authority in an inheritance dispute was quite in order.

14. Christ's reply may be a conscious quotation of Ex 2 : 14[1]; He denied for Himself what the Israelite denied for Moses. But this correspondence may be only accidental. Matters of this kind lay without His province (cf 20 : 25) and He probably regarded the Old Testament laws dealing with such affairs much as He did the concession of divorce (Mk 10 : 5). *μεριστής* here only.

15. "Them" refers to "multitude[1]" in v. 13. "Covetousness" is rather too narrow a word for the context, as nothing points specially to this vice on the part of the man of v. 13. The wording of the last clause is curiously awkward[2]; Lk seems to have striven to avoid saying that this world's goods do not support life at all (yet cf K). Cf on 4 : 4.

16. vv. 16–20 are rather an illustrative story than a true parable. The relation to Sir 11 : 18 f is very close, so close that Sir may have been consciously in Christ's mind. *εὐφορεῖν* here only.

17. To the rich man the increased goods offer only a prospect of greater selfish enjoyment.

18. "Greater[1]" is emphatic. "Wheat[2]" is specified, because it was the most valuable crop.

v. 14. [1] The introduction of δικαστην in WΨ'ΔA al pl Ko is conformed to the LXX; 157 l conform entirely. There are other variants and the confusion is doubtless responsible for the omission of η μεριστην in 33 D 28 c sysc.

v. 15. [1] Introduced in sysc; syp has "the disciples." [2] Yet the simplifications are mostly trivial; sys has "not in the abundance of goods doth the life of men consist."

v. 18. [1] D lat (exc a f) sy have ποιησω αυτας μειζονας. [2] τον σιτον (WH, Ws) in BL 579 sa bo 1 Ferr 157 minn X syp; otherwise τα γενηματα. The generalizing term is a correction. ℵ*D lat (exc vg) sysc have only this term, which made και τα αγαθα tautological.

19. For *ψυχή* cf on 9:24. In the present verse it means "self," but in v. 20 it is "life"; no one English word will give the sense in both cases. "Soul" has quite the wrong connotation. *ἀναπαύου*, "take thine ease," without special reference to the labor of harvesting the recent great crops (against W).

20. That God speaks (and is heard) belongs to the parable form, which does not speculate on the means employed. *ἀπαιτοῦσιν*,[1] "require" (cf 6:30) is impersonal and should be translated by a passive. The only answer to "whose?" is "not the rich man's."

21. Cf 16:9. Almsgiving is certainly thought of as the chief element in being "rich toward God" (so usually). But the moral is made a little too obvious, and the verse is textually uncertain.[1]

(13–21) Peculiar to Lk.

Undoubtedly from Q; note the close connection with the following section and Lk's preparation for this story in v. 1. As Mt transferred vv. 22 f to the Sermon on the Mount, he was obliged to omit this story.

In v. 15 φυλάσσειν and ὑπάρχειν are both "Lukan," and this verse has certainly undergone revision of some sort (Jl, Wl, JW, Ls). The only other "Lukan" touch is the dative in v. 20.

22–31. Freedom from care.

22. The elaboration of the moral of vv. 16–21 is addressed exclusively to the disciples in view of vv. 32 ff (K compares 8:10). "Therefore"; "since life depends on God, not on riches." In modern English "take no thought" is an inaccurate translation for *μὴ μεριμνᾶτε*; the meaning is "be not anxious" (cf Phil 4:6). W thinks that the slightly disjunctive *μηδέ* is used to introduce something not mentioned in vv. 16–21.

v. 19. D latt (non vg) omit κειμενα . . . πτε, which WH bracket. Ws suggests that homœoteleuton was responsible for the omission of the first four words πολλα . . . πολλα), and that the others were thought inappropriate for the "soul."

v. 20. [1] The compound in Ti, Ws, Sdm (so the bulk of the MSS) against the simple verb in BΨ 33 L 579 1241 Q d. A choice is hardly possible.

v. 21. [1] Om D a b; WH bracket. Jl, Wl, JW support the omission. If the verse is read, αυτω (Ti, WH, with Bא*L) is much "harder" than εαυτω (so generally), although WΓ minn F have εν εαυτω.

v. 22. WH bracket and Ws omits αυτου after μαθητας (om B 1241 af c). Ti, WHm have the order υμιν λεγω (against BאL bo D Ferr al pl). After σωματι WH (in brackets), Ws add υμων (so BΨ sa bo 33 Ferr al pl syp) as in Mt.

23. Cf on 4:4. The "more" of course is God's will and care.

24. Cf Ps 147:9, Job 38:41. *κόραξ* here only. "Barn" may take up v. 18. *ὑμεῖς* is emphatic.

25. *ἡλικία* is "span of life," not "stature." The prolongation of the liferoad by a cubit would add only the briefest instant to existence; but even this is impossible by any act of will. The length of man's life is fixed solely by God. Cf v. 20 (W, Z, K).

26. This verse is slightly obscure, but the sense appears to be:—"If you cannot prolong your life by a moment, why be anxious about things that are not even thought to lengthen it?" Or, perhaps, "Why be anxious about anything but God's will?"

27–28. The *κρίνα* are the "adornment of the grass," simply, and so no special species can be intended; "flowers" is the best translation. In the comparison with the garb of Oriental royalty "rich colors," not "pure whiteness," is the important element. In Palestine dried grass is still used extensively for cooking and the custom of heating the interior of an oven before baking still prevails likewise. *κλίβανον* only here and in Mt's parallel. *ὑφαίνειν* here only.

29. "Ye" is highly emphatic. The proper sense of *μετεωρίζειν* is "raise up," "cause to float"; hence, *μὴ μετεωρίζεσθε*[1] may mean "be moderate" (W, Hz, Wl, JW, K), or "be not unsettled" (Ls, Z, Lg).

30. To Lk "the nations of the world[1]" doubtless meant "non-Christians," in contrast to the emphatic "ye."

31. "Kingdom" is used in the sense of "preparedness for the Kingdom," although there may be a slight present force. But the term could not have meant "church" to any one, for Christians do not "seek" the church.

v. 23. Ti omits the initial γαρ (with WΨ'A al pl Ko). Λ has the curious text η ψυχη πλειον εστιν του σωματος κτλ.

v. 24. The negative particles vary; WH print ου . . . ουδε.

v. 25. WH non mg, Ws read προσθειναι after αυτου (B 579).

v. 27. WH, Sdm read αυξανει ου κοπια ουδε νηθει, as in Mt (so the bulk of the MSS). Ti, Ws, Sd adopt ουτε νηθει ουτε υφαινει, as much the "harder" reading, despite its slight support (D a sysc; b has a mixed text).

v. 29. [1] sys omits. W reads μετεωριζεται.

v. 30. [1] WΨ' 579 N minn l omit του κοσμου (syc has "of the earth"); conversely lat (exc a c l vg) read τουτου του κοσμου.

(22–31) Cf Mt 6 : 25–33.

(22) διὰ τοῦτο is found also in Mt, where it refers (not too smoothly) to the impossibility of double service; Lk evidently has the original context. Jl, JW, Ls note differences in emphasis between vv. 16–21 and vv. 22–31, but they are only the natural differences that come from generalizing a principle. But vv. 32 ff have led Lk to introduce "his disciples"; the present section might really have been part of a synagogue discourse. (23) Mt's rhetorical question is doubtless original (and similarly in the following verses). (24) ἐμβλέπειν belongs much more to Lk's style than κατανοεῖν does to Mt's, but Lk's simple κόρακας is more like the Old Testament and is less liturgical than Mt's phrase (W, Wl). The dative is "Lukan," and ταμεῖον seems reflected, but Lk's θεός is again less liturgical than Mt's phrase (W, Hk; cf on v. 9 and note Mt's awkward οὐρανοῦ . . . οὐράνιος). Lk has avoided repeating the final pronoun.

(25) Mt's "one" is Semitic, but not necessarily original. The "Lukan" προστιθέναι is here from Q. (26) Lk softens the transition from "food" to "clothing" and generalizes (W, Hz, Hk). (27) Mt's first clause is again liturgically revised (W, Wl, Hk). But Lk's "weave" (yet cf textual note) is due to reflecting that "sewing" alone will not make a garment (W, Hk). (28) Little choice between the variants seems possible. (29) Lk prepares for ζητεῖτε in v. 31, although W thinks that Lk has Q here. μὴ μετεωρίζεσθε is an intensification that destroys the parallelism (so usually). (30) "Of the world" has been added by Lk to make Q less Jewish (W, McN). Mt's "heavenly" is editorial. (31) Mt's additions evidently are meant to incorporate this section more closely in the Sermon on the Mount (so usually). προστιθέναι is again from Q, but Lk has added πλήν.

32–34. Poverty and the Parousia.

32. This verse is best taken with the following two (Wl, Z), for the connection is very close; confidence in salvation gives strength for renunciation.

Note the nominative in place of the vocative.

33. As salvation is assured and as the Kingdom is rapidly approaching earthly possessions should be converted into heavenly without delay. But the mention of the "moth" is surprising, for "treasure" after "purse" can only mean "money" and moths do not attack money. For *βαλλάντια μὴ παλαιούμενα* cf Haggai 1 : 6. *ἀνέκλειπτος* here only.

34. Through sacrifice of earthly possessions the minds of the disciples will be prepared to welcome the Kingdom.

vv. 32–34 contain a genuine interim-ethic (against P). Lk himself, however, could hardly have thought this more than a counsel of perfection for the church of his own day.

(32–34) (32) Peculiar to Lk. The preceding Q section must have ended with v. 31 (= Mt 6:33), for Mt 6:34 has a connection almost as loose as this verse in Lk (cf W, JW, Ls). For Lk's source of this saying cf below. The "flock" was undoubtedly the church to Lk (Wl, Ls), but the verse is entirely in Christ's style. To deduce it from 15:6 is fanciful (against Ls).

(33–34) Cf Mt 6:19–21. (33) In comparing this verse with Mt, only Wl has undertaken to defend the priority of Lk. He argues that Lk is more eschatological, but this in itself is no test. And he states also that the depreciation of earthly treasure must have been accompanied with an injunction to almsgiving. But Mt v. 19 contains a vigorous injunction to almsgiving, compared with which Lk's bald command is certainly secondary. And in Lk the reference to the "moth" is inexplicable; the wording in Mt explains the original sense.

Lk's form corresponds to the heightened enthusiasm of the primitive Jerusalem church, and it is in the tone of L; note ἐγγίζειν and cf on 11:41. A compact logion is seen by reading vv. 32–33*a* (πωλήσατε . . . οὐρανοῖς) together, and this is the form in which it must have stood in L. Lk has added a reminiscence of Q. Mk 10:21 was no doubt of influence in forming the saying (Hz, Ls, McN). ὑπάρχειν is the only "Lukan" word, although Hk notes that ἀνέκλειπτος is literary.

(34) L (Lk?) rounds out the section with the original concluding clause. Mt's singular pronouns (inappropriate in the context) are editorial (Hz).

35–39. On watchfulness.

The theme of preparation for the end is carried on without intermission.

35. The direct address to the hearers gives this little parable an allegorical touch. The allegory is seen further in the "lights"; servants would naturally be expected to have lights burning for a returning master, but the tone here indicates that each servant has a light of his own. The highly emphatic "your" points the application.

36. Scl ἔστε. ἀναλύειν[1] here must be "return," as in Sap 2:1, Tob 2:9; contrast Phil 1:23 (the only other New Tes-

v. 36. [1] επαναλυση and απολυση are variants.

tament occurrence). "Marriage" is probably part of the allegory, with a reference to the Messiah ("bridegroom"). Still, Jl notes that marriage festivals were notoriously prolonged, so that return of marriage guests would be particularly uncertain. Z, K translate *γάμοι* as "banquet," but this sense is very unusual. "Straightway" is of course important.

37. As "blessed" is entirely too strong a word to apply to servants fulfilling a routine duty, the continuation of the allegory is evident. And the second part of this verse is pure allegory, for no householder (least of all a bridegroom) would behave in such a manner. The obvious reference is to the Messianic banquet (against W); Hz suggests Saturnalia customs but they are irrelevant.

38. The return of the master in the first[1] watch was not to be expected but the allegory requires that he reach home before daybreak, for the Messiah brings the dawn with him. Note the Jewish division of the night into three watches, and contrast Mk 13:35.

39. The promise just given is paralleled with a warning, but in this instance there is no allegory. Lk must have meant *γινώσκετε* as an imperative, "know this."

40. The common moral of the two parables is summed up in a direct application.

v. 37. Sdm prefers the order ο κυριος ελθων (Ψ 33 LQ) as different from the parallels (v. 43, Mt 24:46).

v. 38. Ti omits the final εκεινοι with ℵ* latt sys (insufficient evidence), while Ko reads εκεινοι οι δουλοι. [1] b reads here, "et si uenerit uespertina uigilia et ita inuenerit beati sunt quoniam iubebit" etc as in v. 37. As nearly as can be judged this was Marcion's text, although Marcion may not have had the repetition from v. 37. To this version 1 af ff_2 syc add (virtually) the usual form of v. 38, with more or less abbreviation of the repeated part of v. 37. D has και εαν ελθη τη εσπερινη φυλακη και ευρησει ουτως ποιησει και εαν εν τη δευτερα και τη τριτη μακαριοι εισιν εκεινοι. The rest of the lat (exc f vg) exhibit variations of the above readings. The explanation here is obvious. "Evening watch" is an attempt to heighten the allegory by hastening the time of the Lord's return, and the confusion has arisen from attempting to unite this with the original reading. Cf Z.

v. 39. At the beginning of the apodosis WH non mg and Sd (bracketing the first three words) read εγρηγορησεν αν και ουκ αφηκεν, with the bulk of the MSS (Ko adds a second αν after ουκ). ℵ* sa D af i sysc have simply ουκ αν αφηκεν, avoiding the agreement with Mt (so Ti, WHm, Ws). Sd's alternative of ουκ αφηκεν without αν is impossible.

v. 40. Family 1 omit this whole verse.

(35–38) Peculiar to Lk.

From L; cf ἀμήν (v. 37), and for ἀναπλίνειν (v. 37) cf 2:7, for περιζώννυσθαι (vv. 35, 37) cf 17:8. In L the parable may have followed v. 33, for the connection is excellent.

The allegorical form need not point to an original parable that has been expanded, for Christ may very well have used allegory on occasion, but allegorical touches are always suspicious. In particular, reminiscences of Mt 25:1–13 may be detected (W, JW, Ls), although the two parables have nothing but details in common. (Wl reverses the relation, and derives Mt 25:1–13 from this section and from 13:25.) Wl, JW, Ls think also that 9:48 had influence in forming v. 37; this is not very likely, but v. 43 may have helped. On the other hand, it is possible that Mk 13:35 (= Mt 24:42) is a reminiscence of this parable, although K reverses.

(39–40) Cf Mt 24:43–44. (39) In Mt ἐκεῖνο γινώσκετε contrasts with οὐκ οἴδατε in his preceding verse, and hence Lk's τοῦτο is probably original. And Mt has εἴασεν, which Lk would scarcely have changed, for he is fond of ἐάν. But Lk seems to have written ὥρᾳ to gain variety after v. 38 (so usually). He may have omitted Mt's ἐγρηγόρησεν ἂν καί as needless (Hk), or Mt may have inserted it because of his context (W, Jl). (40) Mt is fond of διὰ τοῦτο (11 times, against Lk's 4), but Q certainly used the phrase also (Lk 11:19, 49; 12:22); cf Hk.

The originality of v. 39 needs no discussion, but with v. 40 the case is not so clear. The connection is certainly poor:—"If the householder had known, he would have watched; ye do *not* know, therefore watch." So it is usual to speak of v. 40 as an early addition. But it may also have been an isolated saying of Christ's; JW thinks that it originally followed Mt 24:42.

The position of this section in Q cannot be determined, for its place in Mt is due to Mk, and in Lk to L.

41–46. The two servants.

41. The common moral of the two preceding parables justifies the use of "this parable." Lk evidently understood St. Peter's question to mean:—"Is this extreme watchfulness a duty of the ministry only, or of all[1] the members of the church?" (so usually). The answer is, "The clergy have the primary responsibility." Such a precept as that of v. 33 could not have been generally fulfilled in St. Luke's day but he felt that it should be obeyed by at least the officers of the congregations.

v. 41. [1] D omits η . . . παντας.

42. "Steward" is used here of an upper servant, who is charged with overseeing the others, but who is not entrusted with his master's property (v. 44). The Christian ministry is of course intended, although the details are not to be allegorized. In connection with v. 41 ἄρα gives the force:—"Where can such a faithful steward be found, if not among you apostles?" (so usually). W, Hz, Ls detect a special reference to St. Peter; this is quite possible, but the parable generalizes at once with the future "shall set"; "The fit official of the future[1] church will be one. . . ." On θεραπεία cf 9:11. σιτομέτριον[2] is "ration of grain," or of "food" in general.

43–44. Continuation of the rhetorical question would have been too cumbersome (Jl). A slight allegory is evident, for such high promotion was by no means in the normal order of things. The meaning is, "A faithful minister of Christ will receive high rank in the Kingdom."

45. The imagery belongs to the parable, not to its application.

46. "Cutting asunder" would not be an exorbitant Oriental punishment for a grossly disobedient slave. In the parable τῶν ἀπίστων is "the unfaithful" (W, cf Hz, P), but Lk may very well have thought of "the unbelievers" (Hz, Wl, K).

(41–46) Cf Mt 24:45–51.

Evidently from Q, where it followed the preceding parable in Lk. (41) An obvious Lukan transition verse, which gives the parable an artificial application (so usually). λέγειν παραβολήν is "Lukan." Note that in Mt the reference of ἄρα is smooth.

(42) The first four words are due to Lk; κύριος (used as in L) was suggested by the preceding κύριε and by ὁ κύριος in the parable (W). οἰκόνομος is due to Lk's special application (so even Z), as is the future (W, Hz, Wl, Hk). θεραπείας is more dignified than οἰκετείας (Jl, Hz, Hk), and the different use of this noun in 9:11 does not tell against redaction here (against W). διδόναι and the omission of αὐτοῖς improve the Greek (Hk). The same is true of the order of the last four words, although Jl thinks that Mt has been influenced by Ps 104:27. But σιτομέτριον is unliterary (W, Jl). (43–44) Lk improves the order and avoids ἀμήν. (45) κακός in Mt is difficult and Lk's omission of the word would be perfectly comprehensible (Jl, Hk). But it is

v. 42. [1] Hence εσται is found for εστιν in AKΠ minn. [2] WH bracket and Ws omits its article (om BD Ferr (in part)). διαδουναι in ℵ* 118 af is a correction.

probably even too difficult to be original, and it may be regarded as an allegorizing gloss by Mt (W). Lk avoids συνδούλους, as he has made the subject of the parable an οἰκόνομος (so usually), (46) Jl, Hk note that Lk's ἀπίστων is better Greek than Mt's ὑποκριτῶν. But the latter noun is a favorite of Mt's (13 times) and is pure allegory, while Lk's word continues the parable and is not in Lk's style. Mt v. 51*b* is an obvious addition.

The "Lukan" terms in vv. 42, 44, 46 are all from Q.

Even Q's version is not quite free from allegory, but the touches can easily be removed, if this is thought necessary (Jl). Wl (cf McN) thinks that the parable was meant as a lesson for the ministry even in Q, but this overstresses what is a mere detail. To give any moral it was necessary to entrust the servant with duties of some sort and it is mere accident that these happen to be duties of supervision. Cf especially JW.

47–48. On the responsibility of knowledge.

No break is intended, but the transition from "cutting in sunder" to "beating" is not smooth. To Lk "the servant not knowing" probably designated the laity, in contrast to the clergy (so usually). But this limitation may be too narrow (cf P).

"Made ready" preserves the eschatological atmosphere (Jl, Z) but otherwise is indistinguishable from "did.[1]" v. 48*b* (the verse division is bad) generalizes the principle. "The more" replaces "much" only for variety (against Z).

(47–48) Peculiar to Lk.

vv. 47–48*a* and v. 48*b* seem to be two distinct sayings; W goes so far as to refer the first to L and the second to Q, but they are too brief for classification. The present context is obviously artificial, and Lk has added ἑτοιμάσας ἢ to conform to it (Jl).

Originally these sayings may have contrasted the scribes with the common people (Jl, Wl?, Ls), or even Jews with Gentiles (Wl?). Even Wl seems disinclined to question their genuineness.

49–53. The final stress.

There is no break; the fidelity of vv. 33–48 is especially imperative in view of the approaching crisis.

49. The connection with vv. 52–53 shows that "fire" is used in the sense of "conflict" (so usually); Christ saw that He must

v. 47. [1] D 69 omit the first participle; WL minn af it sy omit the second.

set in action "a ferment of spirits, in which only a submissive or a hostile choice would be possible" (Hz). *τί θέλω εἰ* is not Greek and can be understood only as a Hebraism. *τί* is used as in 2 Sam 6:20, *τί δεδόξασται ὁ βασιλεύς* (מַה־נִּכְבַּד מֶלֶךְ). And for *θέλειν εἰ* cf Isa 9:5, *καὶ θέλουσιν εἰ ἐγενήθησαν πυρίκαυστοι* (not, apparently, from our Hebrew text) and Sir 23:14. Accordingly the sense is, "Would that it were kindled already!" *ἀνάπτειν* only in Jas 3:5.

For the general thought cf 2:34 f.

50. Before the fire could be fully kindled, Christ saw that His own death was necessary,—"I must be sunk[1] in deep waters!" Cf Ps 69:2 f, 14 f, etc. "Baptism" is a most inadequate rendition of *βάπτισμα* here, although Lk doubtless saw an idea of consecration in the word: cf Z.

51. God promised a final Kingdom of peace, to be established through Christ as Messiah. But for this the time was not yet ripe, and a time of conflict would come first. For *ἀλλ' ἤ* cf 2 Cor 1:13. *διαμερισμός* here only.

52. Cf Micah 7:6. The household consists of five persons, the parents, a married son with his wife, and a daughter; apparently the younger generation is set in opposition to the older. In the current predictions of the end a break-up of family ties is a fairly common feature (Enoch 99:5; 100:2, etc), but not as here through reasons of conscience.

53. *διαμερισθήσονται* is superfluous[1] and its construction is uncertain. The change[2] from the datives after *επί* to the accusatives may be due to the Greek of Micah (P).

(49–50) Peculiar to Lk.

The Hebraic construction is proof that this saying was not written by Lk (against Ls), if proof were needed; JW notes that the extreme indirectness of the reference to the Passion is almost positive evidence of originality. But there is nothing to identify the source, beyond a certain tenseness in the style that suggests L (W). *ἔχειν* with the in-

v. 50. [1] ℌ has the middle.

v. 53. Before θυγατερα Sd inserts an article in brackets, with L sa Θ minn. Ti omits the articles before μητερα (so א) and the αυτης after νυμφην (so א*Dl). [1] א* improves by omitting εσονται . . . διαμερ. from v. 52. [2] Much confused in the MSS.

finitive and συνέχειν are "Lukan." Wl, Ls think that vv. 49 and 50 were originally unrelated, but a connection between Christ's death and the final conflict was entirely natural.

This saying must belong to the latter part of the Ministry, when the final issues had become very clear. JW notes that this may have been one of the original forms of Christ's prediction of the Passion, a form that the disciples could easily have misunderstood. Contrast 9:21–22.

(51–53) Cf Mt 10:34–35.

It is very difficult to derive Lk and Mt from a common Greek source here; the variants suggest the differences due to distinct oral traditions. Cf Hk. And Lk's version is not at all in his style; cf the rhetorical question and the very awkward repetition of διαμερίζειν. παραγίνεσθαι is the only "Lukan" term. Lk's source was L; cf οὐχί and ἀπὸ τοῦ νῦν, while Lk's only other instances of the interrogative δοκεῖτε are in L (13:2, 4).

As compared with the form in Mt (Q?), L seems expanded from Micah. And JW notes that Mt is more true to life in according the initiative to the younger generation.

As the saying presupposes knowledge of Christ's Messiahship, it must belong late in the Ministry. Cf also on vv. 49–50.

54–59. Signs of the times.

The only connection is the general theme of preparation for the end. This section is addressed to the "multitudes," as it is obviously unsuitable for disciples.

54. "Why is not some of the skill used in predicting the weather devoted to foreseeing the approaching cataclysm?" In Palestine west winds (from the Mediterranean) almost invariably bring rain. ὄμβρος here only.

55. South (or southeast) winds tend to grow into the sirocco; *καύσων*[1] may have been the technical name for this hot blast.

56. W, P, Ls find the "hypocrisy" in the denial of the predictive ability. But this is rather refined.

57. "Of yourselves" is best understood as "without my having to teach you" (Wl); cf JW, "by examining your own consciences," although this overlooks the connection with vv. 54–

v. 55. [1] 579 has κλυδων.

v. 56. B reads δε after καιρον (so WH, non mg, Ws). This may be the "harder" reading, but the omission of δε (L sysc) is still "harder." WH have ουκ οιδατε δοκιμαζειν, with Bא 33 L sa bo minn T syhm. Otherwise ου δοκιμαζετε (with slight variants), but sys has "ye do not wish to prove."

56. τὸ δίκαιον, "what is pleasing to God," here "repentance." Z misrenders "meekness."

58–59. The necessity of repentance at this crucial moment is illustrated by a little parable. "Would any debtor allow judgment to be passed against him, if he could avert it by any means?"

58. Creditors must usually have been willing to accept a compromise from a bankrupt debtor, for imprisoning him brought no financial advantage; the compromise might consist of labor or of arrangements to pay by instalments. A "judge[1]" in Palestine was always a "ruler." δὸς ἐργασίαν is a Latinism (*da operam*, "be at pains"), which had been adopted to some extent in Hellenistic Greek (cf Z). ἀπαλλάσσειν is a usual word for "discharge a debt." If Lk conceived this verse so allegorically as to take "adversary" as the devil (Jl, Ls), he has been at pains to conceal his conception. κατασύρειν[2] and πράκτωρ here only.

The initial "for" followed by an imperative is awkward. But the sudden change from the plural (in v. 57) to the singular was necessitated by the nature of the parable.

59. After judgment is rendered, it is too late for any compromise. There is no reflection on any time in "till" and the sense is doubtless "never." λεπτόν ("tiny") as the name of a coin appears only in the New Testament; a local bronze piece is meant, the Talmudic פְּרוּטָה. It was worth about one-sixth of a cent (cf Mk 12:42).

(54–56) Cf Mt 16:2*b*–3. But this passage in Mt is of more than dubious textual genuineness, and it may be derived from Lk (after oral modification). Or it may be an isolated scrap of Synoptic tradition.

There is no indication of the source of Lk's form. But it presupposes purely Palestinian conditions (against W). And, apart from δὲ καί, it is free from Lukan terminology.

(57) Probably a Lukan transition verse (Hz, Jl, Ls).

(58–59) Cf Mt 5:25–26.

Evidently from Q. Mt's context is very artificial (admitted even by Z) and Mt has changed the wording to connect with it. Hence Lk's μετὰ . . . σου is probably original (against Hk). But the initial ὡς is "Lukan." ἄρχοντα is probably original, for the identity with κριτής

v. 58. WH bracket the απ before αυτου (om B minn). [1] sa omits the first term. [2] παρασυρη in minn. κατακρινη in D latt sysc is an unskilful correction.

is Palestinian; Lk would not have introduced the confusing change of the word and he would have used the article. Cf W, Jl. And Acts 19: 12 is not sufficient evidence to make ἀπαλλάσσειν "Lukan" (against Hk). Nor do the occurrences of ἐργασία in Acts bear on the use of the noun here (against Hk); they are in an entirely different sense, and Lk would not have introduced the Latinism. Mt's εὐνοῶν, an impossible word for the relations of debtor and creditor, is due to his context (W, Jl). In the second half of the verse, the repetitions are more in Q's style than Lk's (W, Jl). But κατασύρῃ is probably due to Lk (Hz, Hk; -σύρειν occurs three times in Acts); Hz introduces, however, a needless reference to Roman law. πράκτωρ is good Greek, and is doubtless a technical term.

(59) Lk omits ἀμήν. Neither λεπτόν nor κοδράντης is Greek, but the former word was in common use as an adjective, and it gives a better climax. So Lk has probably introduced it (W, Hz, Jl, Hk). Between the two arrangements of the final words no choice is possible.

In Mt the parable has become an impossible mixture of figure and fact, evidently through an attempt to take ἀντίδικος as "human adversary" (so usually). W is probably right in holding that Mt quoted from memory.

Jl, Ls try to connect this parable with Mt 5 : 39 f, but the resemblance is only verbal. Its authenticity may be taken for granted.

CHAPTER XIII

1–9. Three warnings.

This section carries on the judgment theme of 12 : 54–59 without a break; the chapter division is poor.

1. If *παρῆσαν* is translated "were present," then "season" would appear to refer to the preceding section, making a very close connection (W). But *παρεῖναι* often means "come" (Acts 12 : 20, Mt 26 : 50, etc). In any case *καιρῷ* has nothing to do with *καιρόν* in 12 : 56 (against P).

The account treats the slaughter of "the" Galileans as a familiar event, although Lk's readers could have known nothing about it. The description indicates that Pilate sent soldiers into the Temple, but W may be right in urging that the victims of the procurator's wrath were slain outside while carrying in their gifts. For somewhat similar acts of violence cf *Antt* XVIII, iii, 2 (60 ff); iv, 1 (85 ff), etc.

Christ evidently was told of the event for the first time, and His question indicates that these Galileans did not enjoy general sympathy; they may have been only a couple of malefactors. His informants had apparently no motive except to spread the news.

2. That earthly misfortune may be interpreted as a direct judgment on sin is a common doctrine in the Old Testament; it persisted as a popular belief in New Testament times (cf Jn 9:2). *ἐγένοντο*, "brought guilt on themselves."

3. Christ does not enter into the merits of the doctrine. He declares, simply, that in the existing condition of the nation no one could be picked out as alone worthy of violent death. The punishment threatened is the final Judgment, as in 12:54–59. W, Hz particularize *ὁμοίως* as "ye shall be slain in the approaching war with Rome." This probably does no violence to Christ's expectations of the future but it reads too much into the word. "All" is naturally wider than the "some" addressed.

4–5. Such an accident would not have been long remembered. The style of these verses parallels that of vv. 1–3, with a few changes to give variety. But the aorist *μετανοήσατε*[1] may be an intensification of the present in v. 3. Hz is over-literal in translating *ὡσαύτως* "under the ruins of your fortresses."

6–9. This little parable, teaching that even great patience must have an end, concludes the section begun with 12:13. Jl is overacute in discovering a break at this point.

6. Z (cf Jl, JW) unfortunately allegorizes, finding Jerusalem in the midst of Israel pictured by the figtree in the midst of the garden. But the warning is for all Israel.

7. The three years indicate simply a long time (Lev 19:23–25 is irrelevant): Z's allegory revives the old allusion to the

v. 2. For ταυτα Sdm reads τοιαυτα (against BℵL sa bo DΘ 157 minn af r).

v. 4. Ti prefixes εν before Ιερουσαλημ, against BLD minn pl X af; the question is probably indeterminate. D has ενοικουντας without εν.

v. 5. [1] WHm, Sd read the present. Both here and in v. 3 the aorist is supported by ℵ* 579 DΘ 157 A minn X, but in the present instance it has the additional testimony of ℵ*ΨLJU minn lat.

v. 7. ουν after εκκοψον (Sd) is a correction to relieve the asyndeton (om BℵWΔD 1 157 ΚΠ al pl af sycp); sys has "but." Before the imperative D glosses with φερε την αξινην. For την γην Ws reads τον τοπον (inadequately supported by B* only).

three years of Christ's Ministry. *ἐκκόπτειν* (cf 3:9) need not mean "cut *out*," "extract the roots" (cf Jl). The last *καί* is *ad sens.*, "in addition to being fruitless." *ἀμπελουργός* here only.

8. A year would be needed to test the success of the gardener's experiments. The purpose of the digging might be loosening the earth (W), or removing other growths (Hz), or both. *κόπριον*[1] here only.

9. The suppression of the first apodosis is perfectly literary. After *μέλλον* Lk may (W) or may not (Hz) have intended *ἔτος* to be supplied.[1] The moral of the parable was felt to need no explanation.

(1–5) Peculiar to Lk.

From L; cf παρά in comparison (vv. 2, 4), ἁμαρτωλός (v. 2), οὐχί ἀλλά (vv. 3, 5), ὁμοίως (v. 3). And on δοκεῖτε (vv. 2, 4) cf 12:51. Lk, moreover, would not have assumed such familiarity with Jerusalem happenings, while L's interest lay specially in Jerusalem. ἀπαγγέλλειν in v. 1 is the only "Lukan" term. The section may easily have followed 12:53 in L.

Wl (cf K) assumes that vv. 1–3 are a blundering account of the incident given in *Antt* XVIII, iv, 1; a quite gratuitous assumption.

(6–9) λέγειν παραβολήν is "Lukan," but otherwise these verses contain nothing that identifies their source. W refers it to L, but this is not particularly indicated (cf Jl). Jl notes, with justice, that vv. 8–9 are of great importance for the self-consciousness of Christ, showing His conviction of the utterly determinative quality of His work.

10–17. The woman with an infirmity.

There is no connection with the preceding section.

10. *σάββασιν* here has unambiguously the singular force; cf on 4:16, 31.

11. Note the strongly Semitic style and the absence of any particular force in *ἰδού*.[1] The genitive in *πνεῦμα ἀσθενείας*[2]

v. 8. [1] κοπριαν (ΚΠ minn GH) is "dunghill" in Attic, but evidently came to mean "manure" in late Greek; 1 Ferr minn have κοπρον. D it have the curious κοφινον κοπριων.

v. 9. [1] WΨΔ al pl Ko transpose εις το μελλον after μηγε, apparently feeling that this was smoother.

v. 11. [1] Om sy; there is a strong tendency to insert ην in various places. [2] D has εν ασθενεια ην πνευματος; sysc have simply "spirit."

evidently means "causing infirmity." Contrast 11:14. *παντελής* in Hbr 7:25 only. *συνκύπτειν* only here.

12–13. *ἀπολέλυσαι*, "thou hast been loosed," is practically an intensive present; W overstresses the perfect by supplying "in God's counsel." P interprets this command as an exorcism, distinct from the subsequent healing, but this is very artificial.

14. The ruler's "reply" was addressed to the congregation because he hesitated to attack Christ directly (so usually).

15. Christ uses the plural,[1] for the congregation must have included some who agreed with the ruler. The "hypocrisy" consisted in veiling hatred for Christ under zeal for the Law (so usually). Necessary care of domestic animals[2] was of course permitted on the Sabbath, but Christ appeals to the naturalness of the act rather than to its legality.

16. Cf on 6:9. The Sabbath was given to Israel as a day of refreshment as well as of rest. If even the Israelites' animals were entitled to this refreshment, how much more so the Israelites themselves? This argument would not have appealed particularly to Lk's readers, but he has made no attempt to modify it for their benefit. (Ls finds here an allegory of the transformation of the synagogue into the church [!].) From "Satan hath bound" W deduces that the woman's condition was due to her past sin, but this is unnecessary; Satan is simply made the cause of disease as in Job 1:7.

17. The second clause is from Isa 45:16.

(10–17) Peculiar to Lk.

From L; cf the use of ἰδού (v. 11, cf v. 16), κύριος (v. 15) the loose Semitic style of v. 11, and the narrow Jewish interest of v. 16. And ἀνακύπτειν (v. 11) and ἀντικεῖσθαι (v. 17) recur only in L (21:28 and 21:15).

(10) The similarity to 4:31 suggests Lukan revision. (11) W thinks that Lk has changed an original "infirmity" into "spirit of infirmity," thus transforming a healing into an exorcism. He notes that the ruler uses θεραπεύεσθε and that Christ elsewhere never imposes His hands in an exorcism. This conclusion is very probable: L contains no other

v. 12. Ti prefixes απο before της, against BWLΘ al pl.

v. 15. [1] The singular in D minn X sy is of course a correction. [2] WH non mg prefer the present απαγων, with B*ℵ*Θ 1 minn; sy presuppose υπαγων.

account of an exorcism and v. 16 could easily have led Lk astray. The repetition of "eighteen" after v. 4 is pure accident. (12) Lk is rather fond of προσφωνεῖν. (13) παραχρῆμα and δοξάζειν τὸν θεόν are "Lukan." (14) ἡμέρα τοῦ σαββάτου recurs only in v. 16 and 14:5 (both L). (17) L may have ended with the quotation from Isaiah, for the last clause is very like 5:26; 7:16; 9:43.

For further details cf on 14:1–6; K notes that the position of the parable must be due to the order of a source.

18–21. The mustard seed and the leaven.

18. "Therefore[1]" takes up v. 17; the confusion of Christ's enemies and the joy of the people showed the progress of God's purpose (Jl, Wl, McN); it is artificial to make the particle look back to v. 10 (against W, Hz, cf P).

19. The only cultivated member of the mustard family is the *sinapis nigra*. It is commonly planted in gardens, has a seed that is proverbially small, grows rapidly to a height of 10–12 feet, and attracts birds to its branches to eat its seeds (although not for nesting). Hence this plant answers entirely to the description in the parable. W, however, objects that it is not a "tree[1]" and proposes instead the *salvadora persica*. But this plant is only a little taller than the other, does not (and apparently never did) grow in Galilee, and is not cultivated.

"His own[2]" is emphatic, although quite unnecessary in the parable. An allegorical sense is wholly likely, "Christ planted the seed in His own land, but the Gentiles have come into the resulting church" (Jl?, Hz, P, Ls). Lk evidently took the "Kingdom" here as a strictly present quantity. The last clause contains an echo of Ezk 17:23 and 31:6. κῆπος in Jn only.

20–21. In this parable Lk certainly did not think of the leaven as the power of Christianity permeating and transforming the world (against P); to Lk (as to every one else in the Apostolic age) the church and the world were in irreconcilable opposition. To him the parable would have described the marvellous growth of the church, exactly as in v. 19.

v. 18. [1] δε (WDA al pl Ko) is a correction.

v. 19. [1] Sd, indeed, reads δενδρον μεγα (against BʁLD minn latt sysc) but this was an easy gloss (cf Mk–Mt's supplement). [2] αυτου in Ψ'LDΘ$_{1}$ΚΠ minn XF.

ἔκρυψεν[1] is "buried," not "secreted." The *σάτον* was the *seàh*, three of which made an *ephah* (ca 1⅛ bushels). Wl objects that this is an impossibly large quantity, but cf Gen 18:6.

(18–21) Cf Mt 13:31–33, Mk 4:30–32.

The Lk–Mt contacts are so numerous and so evidently a proof of Q that it is needless to enumerate them. Mk has given an expanded paraphrase of the parable of the mustard seed, which Mt has combined with Q's account, while Lk has paid no attention to Mk. (18) Both Lk and Mk begin the parable with a double question, although the wording has little in common. This agreement is a strong proof of the originality of this form; Mt has conformed to his own v. 24 (W, Jl, Hk). Lk and Mk may even be different translations of a common original, but Jl is inclined to think that Mk's first person plural is primary. (19) In ὁμοία . . . ἄνθρωπος Lk has Q; Mt's expansion is due to his v. 24. In what follows Lk would not have changed Mt's ἔσπειρεν into the less literary ἔβαλεν εἰς, but his ἑαυτοῦ is due to his allegory. Between κῆπος (W, Jl) and ἀγρός (Hk, McN) no choice is possible. Mt's description of the smallness of the seed is from Mk (W, Jl, Hk); in the original "mustard" was enough. In the second half of the verse Lk seems to be primary throughout. Mk's (Mt's) "greater than all the herbs" was needless to Oriental ears, and his "under the shadow thereof" is an allegorical addition from Ezk 17:23.

Lk's use of this section at this point is puzzling. It really has nothing to do with the context in Lk, but it seems equally unrelated to the Q sections that precede and follow in Lk.

JW, Ls, Z, McN hold that the original point of the parable was simply the contrast between the simplicity of Christ's appearance and the eschatological glory of the Kingdom. W, Jl, Hz, Wl think rather of the effect of the preaching of Christ; the beginnings seemed small, but at the advent of the Kingdom a very great number of persons would be found prepared. The latter interpretation seems preferable, for a process of growth is a poor simile for an eschatological catastrophe. Christ had more disciples than appears on the surface of the Gospel accounts, and He certainly expected many more, even if not a general conversion of Israel (as in W).

It should be needless to remark that the parable does not contemplate a period of growth lasting through centuries and millennia.

(20) Again Lk is original. The rhetorical question is not in Lk's style (Hk); Mt has dropped it, for it would have overweighted the importance of this parable in his series of seven.

Mk did not use this parable, for he has formed a triad with "growth"

v. 21. [1] So Ti, WH, with BLUNKΠ𝔍 minn; otherwise ενεκρυψεν.

as the common theme. In interpreting it, not too much stress should be laid on the "secrecy" of the operation of leaven.

22–30. On rejection from the Kingdom.

There is little, if any, connection with the preceding section, except perhaps by way of contrast.

22. The description of the resumption of the journey prepares for v. 26*b*, for the situation in v. 31, and for the lamentation over Jerusalem in vv. 33–35. The geographical situation is completely vague, but v. 31 taken in conjunction with 17:11 shows that Lk still thought of Christ as on the border of Galilee. For the wording cf 8:1; 9:6. "Through cities and villages" belongs with "journeying," not "teaching" (against K). *πορεία* in Jas 1:11 only.

23. Christ's reply shows that the questioner was not a disciple.

For the use of *εἰ* before a direct question cf 22:49, Acts 1:6; 7:1; 19:2; 21:37; 22:35; the only close non-Lukan parallel is in Mt 12:10. The construction is not classical, but the instances in the latter part of Acts show that it is not a Hebraism. It is probably a Koiné usage, due to the ellipsis of some such word as *θαυμάζω*.

24. The question is not answered, for "many" does not express a ratio; instead of ministering to the inquirer's curiosity, Christ warns him of the danger of moral negligence. The "narrow door" is not defined explicitly, but to Lk it must have meant primarily "accept Christianity"; the Jews who refused are rejected, while the Gentiles are accepted. "Shall seek" refers to the tardy efforts of vv. 25–27. JW finds a predestinarian concept in the verb, but this is quite fanciful and would require the present.

25. The warning is illustrated with a little parable; "a householder knows that the members of his family will be indoors before the house is locked for the night." "Is risen up[1]" to lock the door. "Whence"; "I know you do not belong to this house."

v. 25. [1] (εισ)ελθη (D Ferr it [exc b q] vg) allegorizes.

The construction of the first clause is uncertain. The apodosis to *ἀφ' οὗ ἂν . . .* may be found in *ἐρεῖ* (Wl, JW), in v. 26 (W, Jl, Ls, cf Hz), or even in *οὐκ ἰσχύσουσιν* in v. 24 (P, Z, K, Lg). *ἀποκλείειν* here only.

26. The parable passes into an allegory of the Messianic Judgment. "We did eat and drink in thy presence" (for the wording cf *2* Sam 11:13, 1 K 1:25) is most naturally interpreted as "we have been guests of the covenant" (W). That the speakers had actually eaten with Christ could have been true only of a very few (against Hz, Wl), and to translate "thou hast seen us eat and drink" is rather pointless (against JW, Z).

In addition to the privilege of all Israelites, the speakers had the special prerogative of association with Christ, who is definitely described as the Judge. Hz, Wl think this is intended to deprecate the advantages of Palestinian Christians, but the speakers here are non-Christians.

27. No privileges, whether national or special, can replace personal righteousness at the Judgment. Cf Ps 6:8.

28–30. The humiliation of "privileged" guests will be increased by the sight of Gentiles entering the Kingdom. Lk, however, does not say that all Israel will be rejected (against Ls).

28. The connection is unbroken but the figure is changed suddenly, refusal of entrance being replaced by expulsion. *ἐκεῖ*, "there where you are standing"; the word is never temporal in the New Testament (against Hz). "'The' weeping"; "the well known," "familiar in all eschatological descriptions." "In" does not mean "coming in"; the Kingdom will be established and then this sight will be seen.

v. 26. The subjunctive αρξησθε (WHm) is read by ℵWLΔD al pl minn; it may represent conformation to v. 25, or the indicative may represent a fresh start made at this point. The former seems more probable.

v. 27. The point where the Messiah's words begin is obscure. WH, Ws read ερει λεγων υμιν· ουκ κτλ, with BΨ^{c} 892, while ℵ 579 sa bo lat syp have ερει υμιν· ουκ κτλ. On the other hand, the bulk of the MSS read ερει· λεγω υμιν ουκ κτλ (so Ti, Sd), to which sysc even add "amen" before λεγω. B's reading can be best understood as the source of the others. Ti adds υμας after οιδα, against BΨL 157 R minn latt, but cf v. 25.

v. 28. The indicative οψεσθε (Ti, WHm) is read by B* 1241 D Ferr minn X and is much the "harder" reading.

29. Lk certainly thought of Gentiles in contrast to Jews.

30. A reversal of earthly values will be common, even if not universal.

(22) Probably a Lukan transition verse. Cf exegetical note.

(23–24) Cf Mt 7:13–14. Mt's version as a whole exhibits a more regular parallelism and a quieter tone, and hence is probably original (Hz, Hk). But W, JW, Ls contend that in Mt two sayings have been combined, one dealing with a "gate," and the other with a "road." This is rather refined, but the clauses mentioning the "road" can be removed without difficulty.

Lk seems to have framed a transition question out of the conclusion of the saying; Ls detects "needless theology" in the result, but this is fanciful. And Lk has changed πύλη in Q (Mt) to θύρα to prepare for v. 25. The result is not fortunate, for the saying deals with entrance into a city (or a road), not into a house. Otherwise Lk has revised freely, to accord with his introduction in v. 24.

The saying in Q was a simple statement of fact; the perverse scribal ethic was leading many astray; the "door," of course, was originally moral and not doctrinal. Wl argues that Mt's ethical version must be secondary in comparison with Lk's eschatological form; but this ignores the eschatological coloring in Mt, in addition to ignoring the character of Christ's teaching. And Wl's attempt to derive Lk's version from Mk 10:26 has nothing to commend it.

In Q this saying probably came after 12:59, where it would have been perfectly in place. Lk has been following L but at this point returns to Q.

(25) This verse appears to contain a reminiscence of Mt 25:1–13 (so usually); cf on 12:35–36. (Wl of course reverses the relationship.) If so, Lk could hardly have so compressed the original parable, and the present form must be due to some different recension (Jl); apparently this stood here in Q (against W). Yet quite possibly this little saying may be original as it stands, for it is complete in itself.

(26–27) Cf Mt 7:22–23. Lk's and Mt's wordings diverge considerably, and Hk questions any common Greek source. But Mt's form has evidently been "Christianized" and can be explained as a revision of Lk's. But even if Lk's form stood in Q it cannot be original; it makes Christ warn unbelievers that He will be their Judge, and (if W's interpretation is right) makes Him claim to be the author of the Old Testament covenant. Perhaps originally the Judge was the Father, the "teaching in the streets" describing the sending of the prophets (and Christ?). But no certain conclusion is possible. ἐνώπιον is "Lukan."

v. 29. Ti omits the second απο, against BL Ferr minn R latt sys.

(28–29) Cf Mt 8:11–12. The fact that Mt's parallels to Lk's vv. 23–24, 26–27, 28–29 preserve Lk's order and stand fairly close together is fair proof that both Evangelists followed Q. Mt has used the first part of this section in Q to enrich his Sermon on the Mount, and introduced the present saying at the first convenient point afterwards. Consequently it may be presumed that Lk has followed Q here more closely than Mt (W, against the usual opinion). This section, in Lk's form, would have given this eschatological matter an impressive conclusion.

(28) Mt has inverted the order of the clauses to gain better connection with his story of the centurion, and he has changed to the third person. "The outer darkness" is "Matthæan," but "all the prophets" is Lk's generalization. (29) Mt's λέγω δὲ ὑμῖν is in Q's style, but his "many" is needless (W, Hk). Lk could easily have added "and the north and the south" (W, Hk).

This saying is based on Isa 49:12 (cf Ps 107:3). It does not predict any formal mission to the Gentiles (cf JW), and merely states that many Gentiles will be accepted, while many Jews will be rejected; Hk notes that it scarcely goes beyond the Baptist's words in 3:8. McN even proposes to limit the original sense to Diaspora Jews, but this is too narrow.

(30) Cf Mk 10:31. W thinks Lk copied the verse directly from Mk, but Lk is not following Mk here. It probably concluded the speech in Q; Mt could not have introduced it conveniently.

In Mk this does not refer to Gentiles, but such an application of the general principle would have been soon inevitable.

31–33. Herod's threat.

31–32*a*. Lk doubtless thought that the prediction of salvation for Gentiles roused the Pharisees to immediate action· hence the close connection.[1]

"Fox" is so commonly used to exemplify slyness (for Jewish illustrations cf SB) that there is no reason here to take it in any other way (against the indecision of Wl, JW, Ls). That is, Herod used a threat which he had no intention of carrying out as a means of ridding Galilee of Christ, and the Pharisees were probably in league with him (so usually). To Christ the ruse was self-evident, especially in view of this sudden Pharisaic solicitude for His welfare. Z, however, goes too far when he

v. 31. [1] ημερα for ωρα in B^{c}WΔΘK al pl Ko is due to misunderstanding; cf "in those days" in sysc.

argues that Herod purposed to drive Christ into the death prepared for Him in Jerusalem.

32*b*–33. The sense is:—"God, not Herod, has determined how the short remaining space of my life shall be spent, and I shall go on carrying out my commission. This will, to be sure, involve leaving Galilee, but not for any fear of Herod." Z suggests that in particularizing the miracles Christ described the only part of His work that the tetrarch would understand.

τελειοῦμαι is passive; the middle is extremely rare. It is best translated, "I shall be brought to the end (of these labors)" (W, cf Hz). ἐνδέχεται in the sense "it is fitting" occurs here only. Its effect was probably heightened by traditions of the deaths of various prophets in Jerusalem. ἀποτελεῖν[1] in Jas 1 : 15 only.

(31–33) Peculiar to Lk.

This section may be referred to Q (W), on account of the temporal connection (due to Lk?) at the beginning of v. 31. Its lack of direct interest for the apostolic age explains Mt's omission, and also tells against any secondary origin; JW notes also the description of Christ as a "prophet."

Wl thinks that this account is a softened version of an actual expulsion of Christ from Galilee by Herod. As a matter of fact, Mk's mention of Herod (Mk 6 : 14) at the time of Christ's departure from Galilee (Mk 6 : 30–32) may have real significance, although the matter is too obscure for much argument. But a message such as is related here would have been in entire accord with Herod's character.

Wl also argues for the omission of "and the third day I am perfected" and "today and tomorrow and" (cf JW, Ls, K). This gives a much smoother text, particularly as it avoids placing "being completed" and "proceeding" both on the "third day." This conjecture is attractive, but the additions (if they are such) were probably made before the narrative reached Lk.

Ls finds dependence on Amos 7 : 10–17. But the relations are too slight and the passage in Amos was too obscure.

34–35. The lament over Jerusalem.

The connection is chiefly *ad voc.* "Jerusalem."

v. 32. Ws adds ημερα after τριτη, with B bo lat (exc vg) sy; this is much "easier."

[1] επιτελω (WΨΔΘ al pl Ko) is the more usual verb.

v. 33. syp's gloss of εργαζεσθαι after αυριον is fair exegesis.

34. It was in Jerusalem that Israel's religion should have been purest, and yet it was from Jerusalem that there came the most determined opposition to Christ. This opposition centered in the scribes but "children of Jerusalem" cannot be restricted to them; Christ evidently had visited the city and found its inhabitants indifferent or hostile. Ls tries to avoid this conclusion by making "children of Jerusalem" include all Jews, but this is very artificial.

The use of *αὐτήν*[1] despite the surrounding verbs in the second person is probably Semitic. *ὄρνις* (*ὄρνιξ*[2]?) in Mt's parallel only. *νοσσία* only here.

35. The "house," the habitation of Jerusalem's children, is naturally the city itself (so usually); cf Jer 12:7, where the "house" is Palestine. To interpret this term of the Temple is not natural (against Hk, Z). "Left" is "abandoned by God[1]" (so usually), while "unto you[2]" is a dative of disadvantage, "God withdraws His protection from you and from your city."

Lk presumably thought that the final warning[3] found its fulfilment in 19:38 (Hz, Ls, McN), but he may have overlooked this and referred it all to the future,—"You have lost the promise until the time when you acknowledge me" (W, Z, cf P). The subject of *ἥξει* is *χρόνος* or *ὥρα*.[4] *ὅτε*[5] with the subjunctive is a very unusual construction; a condition is really in mind here.

(34–35) Cf Mt 23:37–39.

(34) Lk has avoided the repetition of *ἐπισυνάγει*, but he has scarcely introduced the late ending *-άξαι*. Otherwise there is little choice between the variants. (35) "Desolate" is doubtful even in Mt; it was introduced from Jer 22:5, as "left" seemed to need supplementing. *ἀπ' ἄρτι* is "Matthæan," and Mt has simplified the construction. Wl surmises that the original Aramaic was "until he come unto whom ye shall say." This would be clear, but it would be impossible after "ye shall not see me" (Hk).

v. 34. [1] αυτον in ℵ*; lat sy have "thee." [2] So ℵWD (Ti).

v. 35. [1] ερημος is certainly a gloss here (om BℵWLAΚΠ al pl), and probably in Mt also, but it is a correct gloss. [2] Omitted because misunderstood in ב minn pl X sys. [3] Ti omits and WH bracket the initial δε (om ℵ*L sa latt syc). [4] a b f syc supply "day." [5] The omission of ηξει οτε (WH, with BL sa bo R syp) is much the "easier" reading. Some minn correct with οταν.

Lk's position for this saying is strained, while in Mt it comes in naturally at the end of the woes on the Pharisees. Mt is doubtless original (W, Hk, cf Ls); Lk could not use this at the end of his eleventh chapter but he has brought it in at the first appropriate point. The saying may very well belong originally to the time just before the Passion (as in Mt).

Hk (following Strauss) argues that vv. 34–35*a* in Q were part of the words of "Wisdom" (Lk 11:49) quoted by Christ. This is conceivable, but it has nothing special to commend it. Hk's chief argument is that in the Old Testament the mother-bird is a common figure for God (Ps 17:8, etc) but this does not tell against the use of the same figure by Christ, and there is a sharp break between Lk 11:51 (Mt 23:36) and this apostrophe to Jerusalem. The contents of the saying need no defence; nothing is more certain than Christ's conviction that His teaching alone could protect the people from the coming evils. Cf McN.

Wl discovers a connection between ἐπισυνάξαι and συναγωγή (!).

CHAPTER XIV

1–6. A new section is begun with a Sabbath controversy, similar in many ways to that of 13:10–17. Here the invitation to the meal introduces the "table talk" that follows.

1. The construction is extraordinarily Semitic,[1] and *αὐτοί* has no accent (against W). "Ruler of the[2] Pharisees" is unique; it probably means "a leading Pharisee" (so usually), but "a ruler who was a Pharisee" is possible (Z, K).

2. This sentence is very badly put together; ὅς in place of τὶς would have been a great improvement.[1] *ἰδού*[2] as in 13:11; P overemphasizes it.

3. The Pharisee's guests were from his own class. "Answering" must mean "replying to their evident hostile purpose"; the man was brought in to entrap Christ. Christ asks simply about the legality of a Sabbath healing, without raising the moral question involved; contrast 6:9. The lawyers appear to have dreaded a discussion.

v. 1. [1] Ferr (pl) omit εν τω, while lat sy have "when he entered." [2] WH bracket the article (om BאK*).

v. 2. [1] The omission of τις in D minn latt sys hardly helps. Λ minn omit ην. [2] Om sa sysc.

4. ἐπιλαμβάνεσθαι,[1] "take hold of," is used here only as an act in a healing. ἀπέλυσεν, "sent him out of the house."

5. As in 13:15 Christ appeals merely to the naturalness of His act. The Talmud (*Shab.* 117*b*) states that the legality of such succor was disputed. The question contains an anacoluthon, cf 11:11. ἀναστᾶν in Acts 11:10 only.

6. ἀνταποκρίνεσθαι[1] in Rom 9:20 only.

(1–6) Peculiar to Lk.

From L; cf ἐγένετο ἐν τῷ (with aorist infinitive) . . . καὶ αὐτοὶ ἦσαν (with participle), and the Semitic construction of the whole section. (1) W, Ls suspect that the final clause is a Lukan reminiscence of Mk 3:2 (= Lk 6:7), but the style is not Lukan. (3) Again reminiscences of Mk are possible (W, Hz). (4) ἐπιλαμβάνεσθαι and ἴᾶσθαι are "Lukan." (5) For ἡμέρα τοῦ σαββάτου cf 13:14. This logion is paralleled in Mt 12:11, but in such a different wording as to indicate different traditions (W thinks of Q for Mt). Hz, JW hold that this verse is a variant of 13:15 but this is not at all necessary.

Hz, Wl regard both this section and 13:10–17 as mere variants of Mk 3:1–6. But healing was an important part of Christ's work, and the legality of Sabbath cures was an important matter of principle to Him; that His controversy with the Pharisees on this matter was limited to a single occasion is obviously impossible, and there is not the slightest reason why tradition should not have preserved more instances than one. And the logion in Mk has little in common with those in L.

In L this section evidently formed a "pair" with 13:10–17 (cf Ls), for the intervening matter in Lk is from Q; cf the pair of Sabbath controversies in Mk 2:23–3:6. Lk separated the two, so as to avoid monotony (cf JW). In L they followed 11:54 and continued the Pharisaic controversies (the structure of Lk 12:1–13:9 is built on Q). They obviously stand much too late in the Ministry, but this is due to L's topical order.

The older commentators (and Z) explained the appearance of these sections at this point by the hypothesis of a "Perean" ministry, in which Christ began His controversies afresh (!).

7–11. On rank.

v. 4. [1] An object is supplied variously.

v. 5. Ti reads αποκριθεις after the first και (against B$^{\aleph o}$ L sa bo DK al pl latt sy). Sd revives the reading ονος for υιος ($\aleph\Psi$ 33 L 579 bo 1 Ferr 157 ΚΠ minn syj X latt vg sys). Θ syc have both terms; D has προβατον. Before ημερα Sd inserts τη in brackets (against B$\aleph$ bo 157 minn).

v. 6. [1] The first preposition in the compound is dropped in $\aleph$DΛ minn.

The healing of the dropsied man occurred as soon as Christ entered the house. His act and His rebuke were suffered to pass in silence and the guests took their places at table, as if nothing had happened. Cf critical notes.

7. Oriental etiquette is exceedingly punctilious about matters of precedence and aggrieved guests do not hesitate to voice their complaints, but the final decision naturally rests with the host. After *ἐπέχων*[1] (here only in this sense) scl *τὸν νοῦν*. "Parable" is used rather broadly for the following explicit directions, but Lk may have seen a "higher meaning" of some sort (Hz, Ls).

8. The "parable" is simply an expansion of Prov 25:6 f. For *γάμους*[1] cf 12:36; if "marriage" (W, Jl, P, Ls) is right here, it is used because marriage banquets were the most formal. Perhaps Lk thought of entrance into Christianity.

9. As all the guests had taken their seats, only the very "lowest" place would be open. W (cf P) notes that "begin[1]" marks the first moment of embarrassment, but the verb is often used loosely.

10. The indicative *ἐρεῖ*[1] after *ἵνα* is most unclassical, but cf 20:10. P contends that *ἵνα* denotes Christ's purpose in giving the advice, not the disciple's purpose in choosing the lowest seat. But cf critical notes.

11. A final generalization gives an unexpected religious turn to the advice. The future may have eschatological force (against W).

(7–11) Peculiar to Lk.

From L; cf ἄρχεσθαι in v. 9, and ἀναπίπτειν and δόξα in v. 10. (7) Lk may have written this whole verse, to establish a connection with the preceding section (so usually). The situation is awkward (cf exegetical notes), and the saying that follows is perfectly general. Hz (cf W) notes that this criticism of the guests at another man's table is in dubious taste. λέγειν παραβολήν is "Lukan," and Lk is fond of ἐκλέγεσθαι (cf on 6:13); this verse perhaps contains a reminiscence of Mk 12:39.

(8–10) κατακλίνειν in v. 8 and ἐνώπιον and the dative in v. 10 are

v. 7. [1] sysc omit. v. 8. [1] sa b omit. v. 9. [1] D af sysc have εστη.
v. 10. [1] So Bℵ 33 L 579 ΘN minn X; otherwise ειπη.

"Lukan." Jl seems perfectly right in asserting that this saying was never meant as parabolic. Wl conjectures, very plausibly, that this was a "non-religious" saying of Christ's; it seems to have been uttered with more than a touch of humor.

(11) This verse agrees almost verbally with Mt 23:12 (cf Lk 18:14). It is a reminiscence of Q, added by Lk to give a religious ending. In comparison with Mt's form Lk has avoided ὅστις and has introduced the participles.

12–14. On choice of guests.

12. Lk does not call the following saying a "parable," and the ὅταν ("whenever") leaves little doubt that he meant it to be taken quite seriously; "The only banquets Christians should give are feasts for the poor." P's translation of the present imperative by "do not *habitually* call" is no more indicated than in 12:7, 22, 29, 32, etc. But cf critical note.

This is the only New Testament instance of φωνεῖν in this sense, which is rare in Greek. ἀνταπόδομα (LXX) only in the quotation in Rom 11:9. ἀντικαλεῖν here only.

13. For δοχή cf 5:29; the word may designate either a noon (ἄριστον) or an evening (δεῖπνον) meal. ἀνάπειρος (cf v. 21) is not known elsewhere, but it is only a variant of the common form ἀνάπηρος[1]; it may be distinguished from χωλός by its root-meaning, "lacking a member," "crippled" (Z).

14. This is Lk's only instance of ἀνταποδιδόναι. W, Hz think that "resurrection of the righteous" is distinguished from a corresponding "resurrection of the unrighteous" (cf Jl) but this is probably too reflected (Z, cf P).

(12–14) Peculiar to Lk.

The close connection with the preceding section points to L as the source, as does the special interest. And for ἄριστον (v. 12) cf 11:37; for συγγενής (v. 12) cf 1:36. ἔχειν with the infinitive (v. 14) is "Lukan."

A general saying of Christ's has been turned into a concrete precept by the insertion of "to him that had bidden him" in v. 12. This insertion was very easy, but it was most infelicitous; not only did it make

v. 13. Ti has the order ποτ. δοχ. (against Bℵ 33 bo). [1]Very commonly read.
v. 14. For γαρ Ti reads δε, with ℵ* 1 22 Ferr1N 157 minn latt sysc; it is much "easier."

Christ utter a most untimely criticism of His host (W), but it overlooks the fact that He approved banquets where no such principle of selection prevailed (5 : 29). The addition may have been the work of either Lk or of L, but Lk is probably responsible (cf on v. 7).

The saying is precisely in the style of 6 : 32–35, and is to be interpreted in the same way. "Hospitality for the sake of a recompense has no 'thank.'"

15–24. The ungracious guests.

The banquet scene is concluded with a banquet parable.

15. The mention of the resurrection in v. 14 called forth an exclamation which may be paraphrased, "Would that blessed time were here!"

16. "Eat bread" is taken up by "supper" in Christ's parable, which warns against too facile a hope of admission to the Kingdom. So Lk must have meant "but" to convey a touch of blame (against Jl). Note the tenses, "as part of his varied preparations" (imperfect[1]) "he invited" (aorist).

17. The custom of summoning previously invited guests still exists in the Orient. But for such a large company many servants would have been needed; to Lk the "servant[1]" is allegorical of Christ. But the ἤδη[2] (not = "now") is curious. Jl renders it "earlier than was planned," but in this case the host could not complain if his guests were unprepared. Probably it is allegorical, "the Kingdom is coming before you expected it."

18. "Began" is rather pointless (against P). The unique combination *ἀπὸ μίας* may be supplemented with *ὥρας* (W, Jl), *γνωμῆς* (Z), *ψυχῆς*, or perhaps *ὁδοῦ*; Wl regards it as an Aramaicism = "immediately." The first guest puts his plea very courteously because his words will be repeated to the master; Jl thinks out of respect for the servant. "See"; "look it over and make necessary arrangements" (P supplies too much). *ἔχε με παρῃτημένον* is scarcely a Latinism but it certainly is not good Greek.

v. 16. [1] So Bℵ 1 minn R; the aorist is a correction.

v. 17. WHm, Sd read ερχεσθαι, with ℵLΔ 579 bo D 28 AK al minn vg sysc; it seems to be "harder" than the indicative. 13 minn read οτι ερχ. WΨΓΔA al pl Ko read παντα εστιν (or in reverse order); B has simply εστιν (WH non mg, Ws, Sdm); ℵL 579 ΘR have εισιν (WHm, Ti, Sd). B's text is certainly the "hardest." [1] Pluralized in P. [2] Om sa af a; sy presuppose ιδε (so syj); sys ends with "come."

19–20. The second guest's politeness is slighter ("I go"), while the third takes no trouble to preserve the amenities. These three refusals are supposed to indicate the style of the others.

21. The city beggars,[1] at least, will be glad to share in the banquet and the servant is sent to find them in their customary haunts. Lk (of course) thought of the poorer classes in Israel, who accepted the message that the religious leaders declined. For πλατείας καὶ ῥύμας cf Isa 15:3. The πλατεῖαι were the open places in the city, chiefly near the gates, as well as the "streets."

22. The execution of the command[1] is taken for granted.

23. The remaining space is to be filled with vagrants, who can be found sleeping under hedges; the Gentile mission is obviously implied. Lk does not describe the completion of the servant's task, possibly because the mission was still in progress. "Compel" by persuasion; a single servant could not have used force (Jl). This verse completes the parable.

24. The moral is drawn in words addressed to the guests of v. 7 (W, Hz, Z). Jl, P prefer to regard this verse as part of the master's declaration to his servant, but "unto you" tells against this. That Christ here reveals His Messiahship ("my supper") would not have been noticed by Lk; cf critical note. Lk naturally thought of the rejection of the mass of Israel.

(15–24) Cf Mt 22:1–14.

If the obviously allegorical features are omitted from both Lk and Mt, the original form of the parable can be reconstructed with little difficulty.

(15) Cf below. (16) Mt (v. 2) has introduced God, Christ, and the Messianic Banquet almost without disguise. This has made Lk's "bade many" needless (Jl). (17) Mt has the plural "servants" which is distinctly preferable (Jl, Ls, Hk?); Mt doubtless saw an allegory in this plural ("the prophets"?) but Lk's singular does not suit the parable (cf exegetical note). Ls notes also the plural ὑμῖν in v. 24. But Mt's second mission of the servants is allegory (W, Jl, Hz), perhaps taken

v. 21. [1] To the list sys adds "and the outcasts."

v. 22. [1] For επεταξας 579 28 1 Ferr minn al read προσεταξας, Λ has υπεταξας, Sd's ε1444 has εκελευσας, syj (a) has "said"; the variation is curious.

v. 24. ανθρωπων for ανδρων (ℵ bo D af) or the omission of ανδρων (sa) are corrections.

from the Vineyard parable (Mt 21 : 36); Mt thought of the Baptist and Christ, or of the apostles. In Mt the messengers make a long announcement, based on Prov 9 : 2; Mt presumably has expanded (W, Ls). But Lk's ἤδη is an addition (Jl), if it is not simply bad Greek.

(18–20) Jl thinks that these verses are a Lukan expansion of Mt v. 5. But they are perfectly natural in the story; Mt has shortened to compensate for his allegorical additions. ἐρωτᾶν and ἕτερος are "Lukan." In v. 20 Hz discovers an allusion to 1 Cor 7 : 33. (21*a*) Mt vv. 6–7 is an obvious allegorical addition, which has made this sentence impossible; Lk has revised it (παραγίνεσθαι and ἀπαγγέλλειν are "Lukan") but it must have stood in the parable. (21*b*) Mt has used the mention of "wrath" in his v. 7, and in v. 8 he makes God pronounce the formal reprobation of the Jewish leaders. But Lk has revised the directions to the servants, so as to prepare for the second mission in v. 23; hence the addition of "of the city" and the expansion from v. 13. The original probably read much as in Mt v. 9.

(22–23) An obvious expansion, to extend the allegory to cover the Gentile mission. But v. 23 retains the older wording (cf Mt v. 9) of the (only) charge given to the servants. The original parable probably concluded with Mt v. 10 (with "house" in place of "wedding," and omitting "both bad and good"); Lk has a reminiscence of this in "that my house may be filled."

(24) Ls thinks that this verse was part of Lk's source. But, if so, the allegory had affected the source, for the guests in the parable had no desire to taste the host's dinner. It is best to treat the verse as an addition of Lk's, in which Christ speaks; cf exegetical note. ἀνήρ is "Lukan."

It appears, then, that Lk's form of this parable approximates the original much more closely than Mt's; in fact, the addition of vv. 21*b*–22 is about the only important enlargement in Lk. But Lk's source is uncertain. The variations in Lk's and Mt's versions are too great to make a common Greek source probable, and the easiest supposition is that the parable reached the Evangelists through different translations. W identifies Lk's source with L, but there are no traces of L's vocabulary (apart from ἄρχεσθαι in v. 18). The "supper" context accounts for Lk's introducing the parable at this point, and v. 15 is consequently a Lukan transition verse. And the resemblance between v. 13 and v. 21*b* shows that the reference to the Gentile mission is likewise from Lk's own hand.

The parable is certainly authentic; the additions in both Lk and Mt show how differently the later church would have worded it. In form and teaching it may be associated with the Vineyard parable (as Mt saw), but it is much less allegorical. It must have been spoken after Christ's final breach with the scribes.

25–35. On the difficulties of discipleship.

This section appears to have been introduced as an intentional contrast to vv. 21, 23. God, to be sure, calls men freely everywhere. But His call is one that makes supreme demands.

25. Cf 7:9, 11. "Turned" is used as though "followed" had preceded. The crowds contained many who laid more or less superficial claim to discipleship.

26. This "hatred" of course is to exist only where there is interference with devotion to Christ. ψυχή[1] is "life," simply; the Christian must always be ready for martyrdom. Hz thinks that "hate his father" contains anti-Jewish polemic, but he forgets that ψυχήν follows also.

27. Cf on 9:23.

28–32. "Since discipleship is so difficult, no one should undertake it without full deliberation; a lesson that is taught by things of common life." The order of the illustrations may have been suggested by Prov 24:3–6.

28. A "tower" might be a very simple structure, such as was used by the caretaker of a vineyard (Mk 12:1). "Sit down" merely emphasizes the man's deliberation; Jl supplies too much when he explains "sitting down to write." ψηφίζειν in Rev. 13:18 only. δαπάνη[1] and ἀπαρτισμός only here.

29–30. ἄρξωνται[1] (not ἤρξατο) is redundant and Semitic. ἐκτελεῖν here only.

31. The question the king asks is by no means idle, for geographical conditions, better trained troops, etc, might justify him in fighting. "Take counsel"; "will hold a council of war." The instrumental use of ἐν is loose.

32. πρεσβεία in 19:14 only.

v. 26. εαυτου in BL 157 RΓ minn (so WH, Sd) is probably an intensification of the usual αυτου. [1] Whether the possessive should precede (Ti, Sd) or follow (WH, Ws) this noun is indeterminate, as is beginning the clause with δε (Ti, Sd) or τε (WH, Ws).

v. 27. bo 69 M* ΓR minn sys omit this verse, doubtless through homœoteleuton (μαθητης).

v. 28. [1] lat (exc af) syp pluralize.

v. 29. [1] Om (paraphrasing) sa D f sysc.

v. 32. WH non mg omits τα before προς, with Bℵ*Γ minn latt (?); in v. 28 the omission of the article before εις is much more certain. WHm also suggest εις for προς (BKΠ minn).

33. The connection is not very good, and "therefore[1]" really returns to v. 27. Jl, Ls note that this verse presupposes a parable reading in some such way as, "Who would not rather sell all that he has than be mocked for failure in his work?" *ἀποτάσσεται*, "renounces," does not mean "gives away," without qualification, any more than *μισεῖ* in v. 26 means "hates," without qualification.

Lk would certainly have endorsed the doctrine that refusal to be baptized is better than apostasy. Cf Hbr 6 : 4 ff; 10 : 29 ff, 2 Pet 2 : 21.

34–35. The *οὖν*[1] is again somewhat loose, and it may be rendered "therefore this comparison is true." (Jl). If a man embracing discipleship fails to profit by it, he becomes utterly worthless. W, Jl think that "salt" symbolizes the disciples' wholesome action on the world, but this is rather remote. Worthless salt cannot even be used as a fertilizer, the lowliest function of things serviceable to men. The idea of "saltless" salt may have been suggested by some spurious article of commerce (magnesia?). The final adjuration simply heightens the warning, without pointing to any esoteric meaning.

(25–27) Cf Mt 10 : 37–38; Mk 8 : 33–34 (cf on Lk 9 : 23); Mk 10 : 29. v. 27 is paralleled fairly closely in Mt 10 : 38; note especially the common negative form, in contrast to Mk 8 : 34. But between v. 26 and Mt 10 : 37 the resemblance is very superficial, scarcely extending beyond the general substance. And v. 25 has no parallel at all in Mt, showing that Lk has added a verse (v. 27) from Q to a saying (vv. 25–26) taken from a different source. This source was L; cf στραφείς and μισεῖν, while Lk's other instances of συνπορεύεσθαι are all from L (cf on 7 : 11). Note also the heightened tone of v. 26. The curious resemblance between the situation in v. 25 and that in Mk 8 : 33–34 is as yet unexplained, but Lk may have enlarged L with a reminiscence of Mk.

(25) JW finds the idea of a "Messianic procession" in this verse, but this is no more indicated than in 7 : 11. Still, Lk may have thought of the Christian church, with its numbers increasing more rapidly than its devotion. (26) Lk and Mt are so different that they may even represent two distinct sayings of Christ. If they have a common (Aramaic)

v. 33. [1] Om WΛ.

v. 34. [1] Om WΨΔD al pl Ko.

original, Lk seems the more primitive version; cf Mt 5:29; 6:24 (JW, Ls). And Mt's version has been more or less Christianized through the (unique) phrase μου ἄξιος, while JW notes that Lk's rejection of would-be disciples seems earlier than Mt's mention of degenerate believers. There is some similarity between Lk here and Mk 10:29, but not enough to indicate dependence, especially as in this part of the Gospel Lk is not using Mk (against Hk, McN).

JW thinks that Lk has introduced "and wife" through ascetic motives; this is possible but not especially indicated. Cf on 18:29. "His life" is paralleled in Mt 10:39, and Lk may have taken the phrase from Q. But he omitted the rest of Mt 10:39, because its substance has been given in 9:23 from Mk (W, Ls).

These two verses (vv. 25 f) may very well have followed v. 14 in L, so as to give a contrasted theme. v. 26 has really a triple tradition (Q, L, and Mk), and its genuineness may be taken for granted. It exhibits, doubtless, a very "high" self-consciousness, but without such a self-consciousness Christ cannot be conceived at all. Such a declaration must belong to a very late stage of the ministry (JW, cf Ls).

(27) Ls notes that this verse is something of a "surcharge" on the narrative and that it may be removed without prejudice to the context; this is a further argument for the change of source here. βαστάζει heightens slightly (Hk), and ἔρχεται is from v. 26 (W). Hk thinks that Lk's final clause is original (cf above on Mt's form), and that the ending of v. 25 has been conformed to the phrase here.

In their use of this verse both Lk and Mt (and doubtless Q as well) must have thought of the Crucifixion, but cf on 9:23. W. C. Allen (*International Critical Commentary* on Mt) observes that "cross" can be replaced by "yoke" without altering the sense.

(28–33) From L; cf ἐμπαίζειν (v. 29) and the needless use of ἄρχεσθαι (v. 29). And πόρρω (v. 32) recurs only in 24:28 (L; cf πόρρωθεν in 17:12, also L), while πρεσβεία (v. 32) recurs only in 19:14 (L); neither word is found in Acts. ἕτερος (v. 31), ἐρωτᾶν (v. 32), and ὑπάρχειν (v. 33) are "Lukan."

These wonderfully simple parables are inimitably in Christ's style (Jl); for the thought cf 8:6 f; 11:25 f. Jl suggests that Christ did not despair entirely of the salvation of those who could not follow His commands. On v. 33 cf exegetical notes. This verse may have been added by L or by Lk, but it may also be entirely authentic.

(34–35) Cf Mt 5:13; Mk 9:50.

(34) Mt's introductory clause is allegorical, and adapts the saying to the Sermon on the Mount (so usually, not Hk). Lk's ἀρτύειν is supported by Mk. (35) Hk thinks Mt is original, but Lk is far more concrete and "homely" with his "land . . . dunghill." And neither the asyndeton after ἐστίν nor the impersonal plural βάλλουσιν is in

Lk's style. Hk calls εὔθετος "Lukan," but Lk's only other instance of the word is in 9:62 and it does not occur in Acts; "Lukan" could be used much more truly for Mt's ἰσχύειν.

The saying is perhaps a common proverb, specially applied by Christ (McN). Its original place in Q is uncertain, but the agreement of Lk and Mt (cf Mk also) as to its application shows that it must have stood in a "discipleship" context.

CHAPTER XV

This fifteenth chapter is composed of three parables, all turning about the word "lost" and all teaching the same moral. The connection with the preceding chapter appears to be by contrast (cf on 14:25 ff).

1–7. The lost sheep.

1–2. Cf on 5:30; 7:29 f. "All[1]" is obviously hyperbolic. In v. 2 the appearance of "eateth with them" is unexpected. *διαγογγύζειν* ("LXX") in 19:7 only.

3. The singular *παραβολήν* is curious, for two parables follow without a break. Cf critical notes.

4. A hundred sheep formed only a small flock, such as would be owned by a poor man unable to afford a herdsman (Jl). "Wilderness" here is "pasture"; the flock is of course supposed to be in safety.[1] Note the rather unusual sense of *ἐπί*.[2]

6. In his happiness the man shouts aloud and calls for his friends' congratulations.

7. The psychology of the situation is accurately described, for "joy" is a special emotion that can be produced only by some special occurrence. The shepherd might feel normal contentment in the possession of his flock and he naturally would have been better satisfied if none of the sheep had wandered, but he could experience *joy* only through such an event as this. The application of this human psychology to God involves a

v. 1. [1] Om W latt vg sys.

v. 4. Ws adopts the subjunctive απολεση (B*D) as "harder," and argues that this involves reading also D's ος εξει for εχων (cf lat [exc vg] "qui habet"). [1] D (cf b c ff$_2$) may have thought αφιησι a gentler term than καταλειπει. [2] εις and προς in minn; sa bo af a substitute "seeking"; D reads απελθων το απολωλος ζητει (cf sy).

bold anthropomorphism, which is softened only in form by the circumlocution "heaven."

The moral is that God deems every soul worth searching for; the Pharisees erred in thinking a publican beneath attention. Whether any "righteous" existed is irrelevant; the adjective is certainly not applied to the Pharisees in sarcasm. Cf on 5:32.

(1–2) From L; cf ἐγγίζειν (v. 1) and ἁμαρτωλός (vv. 1, 2), while on διαγογγύζειν (v. 2) cf 5:30. In L this was the preface to vv. 11 ff, so explaining the singular "parable" (W), which Lk has forgotten to modify. "And eats with them" is doubtless a reminiscence of 5:30.

(3–7) Cf Mt 18:12–14.

Mt has used this parable in a long discourse on the duty of bearing with "little ones," which is based on Mk 9:33–50. As Mt's context is obviously artificial (so usually, not W), a certain *a priori* preference may be given Lk.

(4) Mt's τί ὑμῖν δοκεῖ; is "Matthæan," and is a gloss to gain connection, while Lk's τίς ἐξ ὑμῶν is in regular Q style (11:11; 12:25). Lk would not have altered Mt's possessive dative; Q probably had ἕξει. But Lk has given ἕν an emphatic position, while his ἀπολέσας . . . ἀπολωλός looks forward to vv. 8, 24. Mt's "on the mountains" is much more Palestinian than Lk's "in the wilderness"; Lk has explained. And Lk probably thought Mt's πορευθεὶς ζητεῖ needlessly redundant (W, Jl, Hk). Lk's final clause appears in Mt's next verse as "if so be that he find it"; Mt seems to have reflected that the search might be in vain. (5) The beautiful touch "layeth it on his shoulders" may conceivably be Lukan "ornament" (Jl, McN), but Lk does not often add such ornament, while Mt is fond of utilitarian brevity. Or Mt, half allegorizing, may have thought the detail too anthropomorphic. Cf W, Hk, K; although Isa 49:22 (W) is not very relevant.

(6) This verse has no parallel in Mt. W, Hk, McN think it a Lukan addition copied from v. 9; Ls (cf Jl) finds the natural conclusion of the parable here. The close correspondence of the form of vv. 6 and 9 is suspicious, but συγκαλεῖν is the only word that is at all in Lk's own style (against Hk). (7) Mt (v. 13) has this verse as part of the parable, where the "joy" is that of the shepherd. Jl (cf Ls) argues that this is due to Mt's allegorizing, together with a desire to avoid using "sinners" (out of place in Mt's context). And, possibly, Mt may have wished to provide room for his own moral (v. 14). On the other hand, Mt's position of the saying gives a more perfect parable (W) and there is something homiletic about the care with which the moral is drawn in Lk (Hk); such a didactic repetition is not in Christ's manner.

And a reminiscence of 5 : 32 and a desire to take up vv. 1–3 (cf ἁμαρτωλός; also in v. 11) would have been very easy.

As both Lk and Mt have artificial positions for this parable, its place in Q must remain uncertain. But it probably stood late in Q, for it stands late in both Lk and Mt. It offers no problems touching its genuineness.

8–10. The lost coin.

The lesson is repeated in a "twin" parable. Whether the woman was married or single has been much discussed but is perfectly immaterial. The change of proportion (1 : 10 instead of 1 : 100 as in v. 4) is merely for the sake of variety (against W). The "drachma" (here only) was the same as the denarius (cf on 7 : 41). The paraphrase for "God" is interesting. ἐπιμελῶς here only.

(8–10) Peculiar to Lk.

This parable probably stood with the preceding in Q; Mt could not have used more than one without overloading his section. Cf W, Ls. ἐνώπιον (v. 10) is "Lukan" and the whole verse may be a Lukan addition. For ἅπτειν λύχνον (v. 8) cf on 8 : 16.

11–32. The prodigal son.

In this "parable" the student cannot be warned too stringently against the danger of over-interpretation; the perfect story is told with perfect simplicity, which should not be marred by inquiries regarding the exact location of the far country, the manner of payment for the journey home, etc.

11. The bald "but he said[1]" makes a rather abrupt opening; cf critical notes.

12. The son's request is made as if it were a natural occurrence. It was, doubtless, not unusual for Jewish boys to seek a wider opportunity than Palestine afforded, and for their fathers to assist them by anticipating their inheritance; a practice rebuked in Sir 33 : 19–23. By Dt 21 : 17 the younger of two sons would be entitled to one-third of the estate. διαιρεῖν in

v. 8. For ου Ti reads οτου (WΨ^{f}ΔD al pl Ko); D minn have neither.
v. 10. Ws omits the article before αγγελων (so B).
v. 11. [1] Even this is omitted in 69 minn E.
v. 12. For ο δε Ti reads και (against Bℵ^{c}L sa bo A minn).

1 Cor 12:11 only. *οὐσία* in v. 13 only; the change to *βίος* lends variety.

13. "Gathered," after turning the property into money. P protests that the youth should have left some of the property in Palestine; why? It is quite gratuitous to suppose that he is thought to leave his father in order to plunge into debauchery; Christ simply relates a common experience of youths everywhere. *ἀσώτως* here only.[1]

14. A young man can usually support himself under normal conditions, but in time of famine things are different. *αὐτός*[1] has no special emphasis. *λιμός* here is feminine,[2] as in Acts 11:28; contrast 4:25.

15. To be forced to herd swine was the deepest degradation for a Jew; Hz allegorizes this into a reference to Gentiles (!). *πορευθείς* is colorless (W).

16. *κεράτιον*, "carob,[1]" (*ceratonia siliqua*). Its pods are still used for fodder in Palestine, and they are often eaten by the poor. The narrative supposes that these pods were served out to the swine from a carefully guarded store, to supplement the insufficient field food. The prodigal of course received some rations from his master, but not enough to preserve life; new servants were cheaper than new hogs. Note the imperfects and the strong paraphrase for "was hungry." *μίσθιος* here and v. 19 only.

17. *εἰς ἑαυτὸν ἐλθών* is good Greek, but its meaning here is not quite evident. Perhaps, "when he could no longer deceive himself about his folly."

18. *ἀναστάς* has little accent (against P); cf v. 20. Z renders *εἰς* as "up to," so obtaining for "against heaven" the sense "so that God knows my sin." But this is too labored. And "in thy sight" scarcely means "against thee" (despite Jl).

v. 13. [1] sysc add "with harlots."

v. 14. [1] Om syjp. [2] The MSS vary. latt sys omit the adjective.

v. 16. χορτασθηναι (WH) for the rather crass γεμισαι την κοιλιαν αυτου is doubtless a euphemistic correction, despite Bא 33 L 579 sa D 1 Ferr R minn af f sycj; W has both forms. For εκ Ti has απο (WΨ*ΔΘ al pl Ko). [1] syc has the curious expression "carobs of the sea."

v. 17. WH, Ws read περισσευονται (B 579 1 AP minn), against the more usual περισσευουσιν.

20. ἑαυτοῦ[1] seems to be used intentionally, to indicate the father's affection (W, P). "Afar[2]"; near enough for the father to recognize the boy and see his misery. For ἐπέπεσεν[3] κτλ (Acts 20:37) cf Gen 33:4, etc.

21. The carefully rehearsed speech of vv. 18 f was interrupted by the father's impetuosity.[1]

22. Whether the servants had accompanied the father or not is immaterial. The "best robe" is mentioned as a common object in every house, to be used by any member of the family on occasion. Wl notes the Semitic use of πρῶτος.[1] "A hand without a ring is as servile as a foot without a shoe" (Wl). δακτύλιον here only.

23. That the household should own "a" fatted calf is likewise taken for granted. σιτευτός here only. Note the Jewish use of θύειν.

24. The father had given up his son as dead. ἀναζῆν[1] is a rare word because "returning to life" is rare.

25–32. These verses are undoubtedly an anti-climax, and commentators are naturally tempted to seek an allegorical sense in them. But such a meaning is very difficult to find. v. 31 quite excludes taking the eldest son as a Pharisee, no matter whether the interpretation be referred to Christ or to Lk. Yet P, Z uphold this opinion; Z even arguing that Lk hoped for the Pharisees' conversion. And v. 29 tells equally against finding a contrast between Jewish and Gentile Christianity in the parable, for no Jewish Christian would complain that God had never done anything for Israel. In fact, the assumed allegory appears to be non-existent (cf Lg).

The teaching of these verses is the same as in v. 6. A father appreciates the devotion of an obedient son, but this habitual relation does not stir up *joy*. And understanding of the parable

v. 20. [1] So WH, Ws, Sdm, with BWΨΔ 1 A al minn ΩSEG. [2] ου μακραν (Ψ 33 PX) is a correction. [3] ενεπεσεν in D; simple verb in W al pl.

v. 21. Ti, Sdm have the order αυτω ο υιος (against BL 579 [αυτου] sa bo 1 157 minn). [1] Bℵ 33 DU minn (WH in brackets) continue as in v. 19, but this is obviously a correction.

v. 22. Ti omits ταχυ (against BℵL sa bo D 157 minn X lat sysc). [1] sa has "good."

v. 24. [1] εζησεν in B 579 (WHm) is a simplification.

has been hampered by supposing that the father is a figure for God. This is of course untrue; the father is not meant to represent God directly, and the parable even seems to have purposely represented him as somewhat niggardly. If a faulty human father, none too generous towards his sons, is so moved by the return of a prodigal, who can measure God's welcome of an erring child?

25. P glosses "in the field" with "doing his duty but in no loving spirit." This is wholly gratuitous.

The father and the prodigal are thought of as reclining at table and being entertained by professional musicians and dancers; the instructions implied in "make merry" have been carried out liberally. Persons with musical ability were doubtless to be found in every village, and were in demand for funerals as well as for festivities; cf Mt 9:23. *συνφωνία* and *χορός* here only; Wl thinks the former noun is the name of an instrument[1] (the bagpipe?), as in Dnl 3:5, 10.

26. The optative is correctly used, but the *ἄν*[1] is poor Greek; the question in the direct form was a simple inquiry for facts. In Acts 10:17 the particle is more defensible.

27. *ὑγιαίοντά*, "in health," without further implications.

28. A father will often forgive offences that a brother will not pardon. *παρεκάλει* is probably inceptive, "began to . . ."

29. As the son's assertion of his past fidelity is undisputed and even approved by the father, reflections such as P's "the blind self-complacency of the Pharisee" are entirely beside the mark. And the complaint is entirely just (Lg just misses seeing this). P, however, turns even this into an indictment of the young man, "He wants to enjoy himself *apart from his father*" (!).

Wl finds that his words contradict "divided his living" in v. 12, but this son thinks of his portion as still in his father's hands (Jl).

v. 25. [1] syp has "he heard many (persons)."
v. 26. [1] Om ℵW al pl Ko (Ti).
v. 29. After πατρι WH add αυτου (BD Ferr al pl). The diminutive ερτφτον in B (WHm) exaggerates.

30. "Thy son"; he avoids saying "my brother," and "this" adds to the tone of contempt. If "harlots[1]" is "mere conjecture" (P), it must have been remarkably near the truth (v. 13). The son's concern for his father's property,[2] even after it had been given to his brother, is perfectly filial.

31–32. The father's reply acknowledges the justice of the reproach in words that are meant to comfort. There is no touch of blame in his answer, and his "it was meet[1]" is even somewhat apologetic (Wl); his affection for his eldest son has always been so much a matter of fact that it never seemed to need demonstration. But, whatever may have been the case, the return of the prodigal was an event of so extraordinary a kind as to justify any display of emotion.

The parable may even be taken to hint that the prodigal's return aroused an apathetic father to a sense of his duty. This detail of course was not meant to be allegorized.

(11-32) Peculiar to Lk.

From L; cf καὶ αὐτός and ἤρξατο (v. 14), ἀπέχειν (= "be distant") and σπλαγνίζεσθαι (v. 20), ἐγγίζειν with ὡς (v. 25), ἀπολαμβάνειν (v. 27). And the teaching of the parable illustrates a special interest of L.

(11) The abrupt εἶπεν δέ marks the return to L (cf 4:24); in the source the parable followed v. 3 directly. The parable throughout uses parataxis with Semitic frequency (Jl); καί predominates until v. 20 and δέ thereafter, suggesting that Lk has revised unsystematically. (13) The balanced style suggests Lukan redaction, but ἀποδημεῖν is not a Lukan word. (15) πορευθείς is Semitic, but πέμπειν is "Lukan." (16) The attraction of ὧν is "Lukan." (17) Wl notes that a Jew would have written the first phrase "when he returned to *God*," and Lk may have glossed. (18) ἀναστάς and ἐνώπιον are both "Lukan," but neither of them is used in a specially Greek sense. And the use of οὐρανός is quite Jewish. (20) ἀναστάς is "Lukan," but cf on v. 18. (21) For ἐνώπιον cf on v. 18. (23) Lk would not have used θύειν in this sense. (24) ἤρξαντο here is necessary and should not be counted as an L term.

(25–32) Wl regards these verses as a later addition, and JW, Ls hesitate. But cf exegetical notes. In any case this section stood in L.

NOTE. Theological reflection on the necessity of atonement, etc,

v. 30. [1] WHm prefix the article (LDA al). [2] D (cf af) emphasizes with παντα.

v. 32. Ti omits the και before απολωλως (with ℵL bo DΘ 1 Ferr al lat); the omission appears to be a refinement. [1] syp adds ημας, which rather spoils the point.

must not be allowed to weaken the moral of this parable, which teaches God's eagerness to welcome any returning sinner immediately. Later Christianity would have worded the story very differently. On the other hand, it is almost equally unjust to isolate the parable as containing by itself the entire "heart" of Christ's teaching; Z's comments are admirable.

CHAPTER XVI

This chapter is fairly homogeneous, with its two parables treating of the abuse of riches and the intermediate connecting verses on the same theme. But the transition from ch 15 to ch 16 is painfully sharp, although Lk insists on the identity of the situation; cf the bald "and" in v. 1 and perhaps "all these things" in v. 14 (q. v.). P thinks that the anti-Pharisaic theme of ch 15 is continued, and this is probably the best explanation, even though vv. 1–8 are not designedly anti-Pharisaic. Z notes that "wasting" (*διασκορπίζειν*) is common to 15:13 and 16:1, so suggesting an *ad voc.* connection. Jl, Ls speak of a transition from the "lost" to the "poor," but this is not very evident. Cf critical notes.

1–8. The incompetent steward.

1. The disciples are addressed in the hearing of the Pharisees[1]; cf 12:1. The "steward" here is a man hired to manage a large estate; contrast 12:42. The charge (of incompetence, not dishonesty) made against him is obviously true, and the steward makes no attempt to defend himself. *διαβάλλειν* here only.

2. *τί* would naturally be taken as "what?"; resolve *τί ἐστιν τοῦτο ὃ ἀκούω*; a retiring steward makes up his account as a matter of course, and the narrative does not reflect on auditing, possible prosecution, etc. *οἰκονομεῖν* here only.

3. *ἐπαιτεῖν* in 18:35 only.

4. *ἔγνων* is a "dramatic" aorist, "I have found out!" The subject of "receive" is supplied from what follows.

v. 1. [1] The και is omitted in minn pl VS latt syp sa; sysc have "again."
v. 2. Ws reads the aorist δυνησῃ, against BℵWDΘ 1 Ferr minn sy.
v. 3. syc has "work" for "dig."

5. *ἕνα ἕκαστον*,[1] "without exception"; the phrase does not mean "one by one," although the steward would naturally have sought privacy in these interviews. How the men had incurred their debts is quite immaterial (against W, Wl). The steward could of course learn from his accounts how much each owed, so his questions are asked simply for the information of the reader; other interpretations lead to great complexity.

6. The *βάτος*,[1] "*bath*" (here only), or בַּת contained probably 8–9 gallons. The steward holds the *γράμματα*,[2] which are in the debtor's handwriting. He hands them over with the request that a copy be made, containing smaller figures. "Quickly" is best taken with "write[3]" (not "sit down"); "write quickly" a new document (not "alter the amount in the old one").

7. The *κόρος*, "*cor*" (here only), or כֹּר contained probably 10–11 bushels. The change in the proportion of the reduction is only for variety.

The narrative takes for granted that all the other debtors were treated in a like favorable manner. So the steward gained a large number of grateful friends, to whom he could look for support in the future.

8. By vv. 1, 3, 5 and by "I" in v. 9, the "lord" to Lk could be only the master in the parable, although his discovery of the trick and his easy good-nature are unexplained. Cf critical notes. *φρονίμως* here only. *τῆς ἀδικίας* is of course a Hebraism.

The second *ὅτι*[1] is difficult. Wl takes it as a Hebraism (לאמר), "saying." W (cf Jl, P) refers the following words to Christ, and explains, "I relate this parable, because it shows how . . ." Hz, Z, K (cf P) translate simply "he praised . . . because." This last explanation is the simplest, but none of them is satisfactory; cf critical notes. "This age" was a common phrase for "the present (evil) order of things"; cf 20:34 and perhaps

v. 5. [1] sysc omit "each."

v. 6. [1] Sd prints βαδους (א al pl); there are other variations. [2] The singular is common (W 33 ΔΘ al pl Ko); 213 X have το γραμματειον (about the same variation in v. 7). [3] B minn af, in fact, read γραψον ταχεως (so WHm).

v. 7. Sd (in brackets) inserts a και before λεγει, against B 33 L 579 sa bo 1369 R minn pl lat sysc. א Ferr [MSS] 157 a have δε; D has ο δε.

v. 8. [1] sys has "and"; sycp have "for"; D has δτο λεγω υμιν; lat (exc vg) have "dixit autem ad discipulos suos" (with slight variations).

Mt 12:32. For "sons of light" cf Jn 12:36, 1 Thess 5:5 (Eph 5:8).

The clause εἰς τὴν γενεὰν τὴν[2] ἑαυτῶν,[3] "for their own generation," introduces an important qualification. Absolutely speaking, it is of course the children of light who are wise, for they seek the goods of the highest order,—yet in their search they do not exhibit the painstaking forethought that worldlings display. This is evidently the general sense, but the wording leaves a certain obscurity, particularly as regards the force of "their own." W (cf Hz) thinks that this pronoun refers only to the subject of the sentence; the wicked are wiser only when they deal with other wicked men, the steward could act as he did only because the debtors were dishonest also. This carries on the meaning of the parable, but it is very artificial; do the wicked always fail in their worldly dealings with the righteous? Jl, P, Ls take "their own" as referring to both wicked and righteous, "Men of the world in their dealings with men like themselves are more prudent than the children of light are in their intercourse with one another" (P). But this restricts the virtues of the righteous to the service of the righteous. If "their generation" can mean "*things* of their own generation," the difficulty will be less. But such a sense of "generation" has little precedent, and the use of εἰς is an additional complication.

(Ch 16) W offers the simplest explanation of the position of vv. 1–13 by holding that in L 15:32 was followed by 16:14 f directly, while "who were lovers of money" in v. 14 is an addition of Lk's, so that the Pharisees' mockery was originally directed against Christ's plea for sinners. His reply (v. 15) was an appeal to the contrast between God's and man's judgments, an appeal illustrated by the story of Dives and Lazarus. But Lk took the moral of this story to be the danger of selfish riches, and so was led to introduce vv. 1–13. This solution appears to be entirely satisfactory.

(1–8) Peculiar to Lk.

(1*a*) Jl, Ls hold that Lk deduced "disciples" from v. 9, but v. 9 appears to be itself an addition of Lk's. Lk either found the parable with this superscription or else saw from its contents that it was not anti-

[2] lat (exc vg) sy read ταυτην. [3] lat (exc vg) omit την εαυτων.

Pharisaic. (1*b*–7) There is nothing in these verses to indicate the source. W refers the story to Q, but this is only conjecture. And cf below. ὑπάρχειν in v. 1 and ἕτερος in v. 6 are the only "Lukan" terms, but Lk is certainly responsible for the aorist ἔγνων in v. 4.

(8) Jl, Hz?, JW, Ls (cf Wl, K) think that the original story closed with v. 7, and that this verse was a conclusion added by an editor anterior to Lk. Then "the lord" originally referred to Christ, thus relieving the irrelevancy of the master's appearance in this verse and explaining the ambiguous ὅτι. The ingenuity of the steward's device is really unusual,—if only the children of light would expend as much ingenuity for more praiseworthy ends! This is perfectly clear. JW makes the very attractive conjecture that the narrative was originally the story of an actual event; a steward had really attempted to carry out this ingenious scheme, and Christ made the half-amused comment of v. 8, when He heard of it.

v. 8 is apparently from L; note ὁ κύριος, while the only other New Testament occurrence of υἱοὶ τοῦ αἰῶνος τούτου is also in L (20:34). Then vv. 1*b*–7 must be from L also. But the original place of the story in L is indeterminate.

In v. 8 the words εἰς τὴν . . . ἑαυτῶν is doubtless an addition of Lk's, introduced in anxious fear lest Christ's praise of the steward's knavery be misconstrued. Hence the confusion.

9–13. Application of the story.

9. Money can provide for a man's future; the steward knew this and the righteous should know it also. But where the steward thought only of a temporal future, the thoughts of the righteous should be in eternity and they should use their money with eternity in view.

"Mammon," *μαμωνᾶ* represents the Aramaic מָמוֹנָא, presumably from the root אמן (cf on v. 11), and means simply "money." "Mammon of unrighteousness" appears to have been a phrase current at the time, for it is found frequently in the Targums (cf, especially, Nestlé, *Encyclopedia Biblica*, col. 2914, and SB), and its general sense is obviously "the money that produces so much evil." Further than this the force of "of unrighteousness" should probably not be fixed, for current phrases of this sort are used without reflection as to exact implications (cf Jl, Ls "belonging to this world"; W, "evil by ex-

v. 9. Sdm has the order ποιησατε εαυτοις, against Bא*LR.

perience"; Wl, JW, "evil in itself"). Cf *αἰσχροκερδῶς* in 1 Pet 5:2.

Mammon "fails" (*ἐκλίπῃ*[1]) when it loses all importance at man's death (or at the coming of the Kingdom). The subject of "receive" is perhaps to be supplied from "friends"; the figure is not very clear, but P quotes (from Schoettgen) a close parallel, "The rich help the poor in this world, but the poor help the rich in the world to come." But P, Wl prefer to regard *δέξωνται* as impersonal; SB supply "God" despite the plural. The oxymoron in *αἰωνίους σκηνάς* is intentional.

10–11. From God's standpoint money has little value, yet man's use of it will determine whether he is fit to be entrusted with gifts of greater spiritual worth; there is an obvious side-glance at the steward's infidelity. Nestlé (*u. s.*) notes that the Aramaic of v. 11 would contain an elaborate paronomasia, for *μαμωνᾶ, πιστοί, ἀληθινόν* and *πιστεύσει* would all be represented by derivatives of אמן.

τὸ ἀληθινόν can refer only to *μαμωνᾶ*, and its gender is *ad sens.* Jl, Hz find in this "true mammon" a description of the gifts of the Messianic age. W thinks this too restricted and includes spiritual gifts of any description. This would probably be more in accord with Lk's point of view.

12. v. 11 is repeated in a different form. As Christ is speaking to disciples, He describes the earthly money as "another's," but there is also a reference to vv. 5–7. If "ours[1]" is read, the meaning may be "that which belongs to the Messiah and to the other citizens of the Kingdom" (W). But Christ never includes Himself so in "our"; this pronoun, in fact, represents rather the conception of a later age, which would take it in the sense "belonging to the Father and the Son," and is due to theological reflection; the correct antithesis to "another's" is "yours."

13. The section is closed with a final generalization, in which "service of God" means "exercise of benevolence." The saying

[1] εκλιπητε (ℵ° WΔ al pl Ko latt) is a simplification that gives the same sense.
v. 12. WHm has the order υμιν δωσει (BWΨ al pl Ko). [1] So WH non mg, Ws, with BL. 157 af i l have εμον, a reading due to Marcion.

needs no qualification, for "serve" has its full force, "be the property of." "Household-servant" gives the saying a final reference to the steward of vv. 1–7; Lk has left no doubt that the cleverness of his conduct does not excuse his rascality. A discovery of an anti-Jewish polemic in this verse has been made only by Hz.

(9–13) (9) The tone of this verse indicates L as its source, as does its close relation to v. 4 (against W, who thinks it belonged after 12 : 33). In L it must have been introduced with at least an εἶπεν δέ, which Lk thought needless. Jl, Ls describe the saying as an allegorizing addition to the preceding "parable"; this description is accurate, but Christ may quite well be the author of the (slight) allegory. Jl objects that the verse narrows the meaning of the parable, which in itself need teach only the right use of any opportunity. But this is too general (W).

Ls thinks that the saying must originally have been addressed to Pharisees, for "the disciples had no possessions to give in alms." This of course misstates the facts; even the Twelve had not sold all their possessions, and the other disciples did not even leave their homes. But the saying may have been addressed to the public at large. Jl finds "mammon of unrighteousness" an "Ebionitic" phrase, but cf exegetical note.

(10–13) These verses rather overload the teaching, but they carry on the moral and guard against misunderstanding the commendation of the steward (so usually); the artificiality of the connection, however, is obvious. (11–12) These verses could never have existed apart from v. 10, but v. 10 is complete in itself; hence Jl, Hz, Ls argue that Lk has added these to safeguard the interpretation of vv. 1–8; they appeal also to the Greek paronomasia between πιστοί and πιστεύσει, but the terminology is much too Jewish for Lk, and the paronomasia is more complete in Aramaic. W (cf K) notes the correspondence between v. 10 and 19 : 17 and finds in vv. 10–13 the original conclusion of the parable of the minas. This is possible, for Mt could not have used these sayings after his 25 : 30, but the tone is rather that of L. The question of source must be left open.

(13) Cf Mt 6 : 24; the verse is obviously from Q. The Lk–Mt agreement is absolute except for οἰκέτης; this noun introduces a purposeless limitation (against W, Jl, Ls) and is due to vv. 1–8 (Hz, Hk). The "Lukan" ἕτερος is here from Q.

The connection here is *ad voc.* μαμωνᾶ (Jl, Wl, Ls), and the place of the saying in Q is quite uncertain.

14–18. Preface to the story of Dives and Lazarus.

14. As there is no break at v. 1, "all these things[1]" must include the anti-Pharisaic matter in ch 15 also; yet "lovers of money" refers only to vv. 1–13 of the present chapter, causing a certain obscurity. Moreover, this designation produces a situation that is historically false; whatever may have been the sins of the Pharisees, failure to emphasize the importance of almsgiving was not one of them. Cf critical note. *φιλάργυρος* in 2 Tim 3 : 2 only.

15. "Justify yourselves"; "acquitting yourselves of fault." The words "but God knoweth," etc, are used instead of a formal antithesis; P thinks this is meant to exempt innocent Pharisees (!). The final clause is meant to be perfectly general; human standards are so perverse that human approval is certain to be wrong. This saying is illustrated in vv. 19–31, where the rich man's high place in the opinion of his fellows is taken for granted.

16–18. In place of the illustration three verses follow that are notoriously difficult; so difficult, in fact, that JW (cf P, Ls) confesses his inability to explain them. Still, certain facts stand out fairly clearly:—

(*a*) v. 31 states that the Law is sufficient for salvation (or, at least, the verse can be so interpreted). Hence v. 16; after the time of the Baptist this was no longer true.

(*b*) v. 17 supplements v. 16. Although the Gospel has come, yet the Law has not lost its value; in some sense it abides forever. Doubtless there is an anti-Pharisaic point here; if the Pharisees had really been faithful to the Law, they would have accepted Christ (so usually); W maintains, in fact, that this exhausts the meaning Lk wished the verse to have. But most commentators think that Lk wished to insist on the permanence of the Law (spiritually understood) even after the coming of the Gospel. Cf Hz, "a law of Christ," or P, "in the *moral* principles." The wording of the verse certainly supports this opinion.

(*c*) Hz, Wl, Lg regard v. 18 as a corroborative example of

v. 14. After παντα Sd inserts και in brackets, against BℵΨL sa bo D 157 R minn lat syspj. [1] The difficult παντα is omitted by 579 D minn syj i; syj omits ταυτα also.
v. 15. For του θεου Ws adopts B's κυριου.

v. 17; Christ showed His appreciation of the Law by actually making it stricter (cf P). But W, Jl treat the saying as an allegory that resembles Rom 7 : 1–4. Jl takes it as anti-Pharisaic; the Law and the Gospel are as inseparable as husband and wife, so that to despise the Gospel is to despise the Law. But this is distinctly forced. W is simpler. He thinks the allegory is a warning to Judaizing Christians; to forsake the Gospel for the Law (however valuable the Law may be) is to commit spiritual adultery. This is unquestionably Pauline, but a little true Paulinism in a passage framed directly by Lk can cause no surprise.

Z's exegesis of the verses is most unplausible. He takes the section to refer to ch 15 exclusively, argues that "every man" in v. 16 means "every sinner," and reads v. 18 as Christ's reply to a charge that He had been too familiar with women (!).

16. *βιάζεται*[1] may be either middle or passive. The verb in the New Testament is found only here and in Mt's parallel (Mt 11 : 12), and in Mt the form is probably (not certainly) passive. But elsewhere in Greek the middle use is vastly the more common, and is adopted here by W, P, JW, Z. This gives the sense, "every one is storming into it," perhaps with the idea that the "stormers" include many who are unworthy. The passive voice gives, "every one is being pressed into it," naturally in the conative sense. So Hz, Wl. As the emphasis is on the presence of the Kingdom and not on the character of its members, the passive seems distinctly preferable.

17. "Tittle" (*κεραία*[1]; in Mt's parallel only) is here "part of a letter," a good Greek use. As the synagogue rolls of the Law were written in the square Hebrew characters, the reference must be to this alphabet and not to the Aramaic-Syriac cursive (against Wl). Z, SB (on Mt 5 : 18) give various Rabbinical sayings on the importance of this tittle or קוץ (the little mark distinguishing ב from כ, ח from ה, etc). But here the emphasis is on the smallness of the change, not on the possibility that such a change might alter the meaning materially (against McN).

v. 16. [1] א* minn G omit και πας . . . βιαζεται, doubtless as too difficult.
v. 17. [1] B has the order κεραιαν μιαν (so WHm).

18. The literal sense of this verse to Lk was naturally not destroyed by any allegory he saw in it. For details cf critical notes.

(14–18) (14–15) Peculiar to Lk. Cf critical notes on this chapter as a whole, above. φιλάργυροι ὑπάρχοντες is an obvious gloss by Lk (cf exegetical notes); ὑπάρχειν is "Lukan." Without this gloss these two verses were L's original introduction to the following parable. ἐκμυκτηρίζειν (LXX) in 23:35 (L) only. ἐνώπιον in v. 15 is "Lukan," but its use is very Semitic and here it is probably from L. But Lk probably introduced πάντα in v. 14, so as to refer to his insertions.

(16–18) These verses are all from Q and owe their present position to Lk.

(16) Cf Mt 11:12–13. The meaning of this saying in Mt is hopelessly obscure, but this very obscurity tells for the originality of Mt's version. Lk has "explained" the verse and has adapted it to his context. εὐαγγελίζεσθαι is "Lukan." Further critical study of the saying is useless, since Mt's version is so inexplicable.

(17–18) Cf Mt 5:18, 32. The extraordinary combination of these two verses in Lk is most naturally explained as a reminiscence of their fairly close conjunction in Q (Wl, Hk). Lk has omitted this part of Q's Sermon (cf on 6:20–7:1), but the combination here shows that he was familiar with it. Wl even argues that this combination in Lk is the original nucleus from which Mt's version of the Sermon was built up, but this is perverse. Cf Hk.

(17) Mt's solemn introductory ἀμὴν κτλ is original (Wl). This clause would have been most appropriate for the beginning of the Sermon, but it would have been quite out of place here in Lk. Moreover, Lk dislikes ἀμήν. In Mt the Law ceases at the Parousia, while in Lk the emphasis is simply on its continuance. Here Mt shows theological reflection; note especially the needless repetition involved in his final ἕως . . . γένηται (Hz, Ls, McN). W, Hk think Mt has added ἰῶτα, Ls that Lk has omitted it.

The authenticity of this saying should never have been called in question. Christ was hostile to the scribal tradition, but His attitude towards the Old Testament itself was one of unquestioning acceptance; to Him this was God's word, without qualification. The words of the Law put an end to all controversy. And the words of the Law, if rightly understood, were the sure guide to salvation. Yet Christ's attacks on scribism must inevitably have provoked the charge of infidelity to the Law, and a defence in such words as these was equally inevitable. Cf especially Ls.

(18) In addition to the parallel in Mt 5:32, this saying of Christ is found also in Mk 10:11 (= Mt 19:9), and it is quoted as a command "of the Lord" in 1 Cor 7:10 f.

In both the Matthæan occurrences the famous "exceptional clause" is added, but this clause may be dismissed at once as a gloss meant to accommodate the saying to the practical problems of the Palestinian church (so usually); the absence of the qualification from St. Paul's very detailed directions is enough to show its secondary character. But W notes that in Mt 5 : 32 the qualification might be deduced from the saying; a woman cannot be "caused to commit" a sin that she has committed already.

Lk's first clause agrees exactly with Mk (and Mt 19 : 9), except for some slight stylistic details (Mk's πᾶς, ἄλλην, and the subjunctives; ἕτερος is "Lukan"). But Mt 5 : 32 reads "causes her to commit adultery." This phrase of Mt's accords with the strictest Jewish conceptions, which classed adultery among the offences against property. A man's rights in his wife were not paralleled by her rights in him; the Law (which recognized polygamy and, to some extent, concubinage) provided no penalty for a husband's offence against his wife, so long as the rights of no other man were injured. Consequently, either Mk and Lk have broadened a technically Jewish saying (Hk), or Mt has given a broad saying a more technical phrasing (so usually).

The Mk–Lk form appears, however, to be right. Mt's wording is certainly artificial, for he attributes to divorce something that belongs properly to remarriage; it may be that remarriage is thought of as certain (Hk, McN), or that the divorced woman's unsatisfied desires are "adultery" in the sense of Mt 5 : 28 (W), but neither explanation is very conclusive. And Mk–Lk's use of "adultery" for a man's offence against his wife was doubtless fully justified by the popular Jewish phraseology. Polygamy had long been all but extinct among the Jews; the abstract rights of such a polygamist as Herod I were admitted, but his conduct was viewed with scorn. General opinion certainly expected a husband to be faithful to his wife and would not have hesitated to brand misconduct on his part with the obvious term. And Mt's meticulous legalistic accuracy is unlike Christ.

In the second clause no choice between Lk and Mt is possible. Mk has an entirely different form that does not correspond to Jewish custom, for a woman had usually no power to divorce her husband (SB, i, p. 318, give the exceptional cases). Mk has probably generalized to suit Gentile conditions, although the saying may contain a concrete reference to the conduct of Herodias.

No saying of Christ is more thoroughly guaranteed than this. It conflicted in no way with His estimate of the Law. The provisions of Deut 24 He regarded as simply the regulation of an abuse (Mk 10 : 2–12), against which He felt it His duty to assert the primal command (Gen 2 : 24) in its original strictness. Cf Mal 2 : 10–16.

It should be remembered, however, that Christ was speaking pri-

marily to the conscience of individuals, for divorce among the Jews was a private matter. Rabbis argued about the meaning of "unseemly thing" in Deut 24:1, but they reached no decision that bound all Israel, and individual husbands were left free to follow the laxest opinions, if they chose to do so (SB, i, pp. 319 f). So there is perhaps no reason to insist that Christ would not have admitted exceptional individual cases, in which a conflict of duties arose. But, in any event, nothing would be more unhistorical than to suppose that He meant to enunciate an unchangeable principle of civil law; He was concerned simply in stating how the righteous should act.

19–31. Dives and Lazarus.

This narrative is not so much a "parable" as an illustrative story, even more so than in the case of vv. 1–8. The connection is really with v. 15.

19. "Purple and fine linen"; "the former for the upper garment, the latter for the under" (P). The combination occurs in Prov 31:22 as the appropriate clothing for a member of a well-to-do household, and it is not meant to suggest extravagant luxury. The man merely dressed according to his station. *βύσσος* here only (but cf Rev 18:12); *ἐνδιδύσκειν* in Mk 15:17.

"Faring sumptuously every day" does not mean "indulging in daily debauchery"; simply the rich man's meals were always elaborate enough for the entertainment of guests. *λαμπρῶς* here only.

20. "Lazarus" represents לְעָזָר, abbreviated (as was common [K]) from אֱלִיעֶזֶר ("Eliezer"), and was probably chosen because of its meaning ("helped by God"). This is the only instance of a personal name in Christ's parables; in this parable a name was needed to make the conversation in vv. 24 ff seem natural (Jl, Ls, Z), but the chief point is to state the man's righteousness. *ἐβέβλητο* means "was placed" (by friends), not "was thrown down." *ἑλκοῦσθαι* here only.

v. 19. sa gives the rich man the name "Ninevē" (Νινευη), which is found in Priscillian, Tract IX, in the form "Finees." Φινεες may be the original of both forms, but the reason for selecting this name is entirely unknown. (Cf, especially, Jl.) Or is there some confused recollection of Nineveh in the Old Testament?

v. 20. Ws inserts ος after Λαζαρος, against Bℵ Ψ 33 L D 157 minn X af a, arguing that it was easily dropped from the combination –ΑΡΟΣΟΣΕΒ–, and that it is needed to explain Ko's insertion of ην after τις. sy have "and" instead.

21. The use of "desiring" certainly implies that Lazarus could not satisfy his hunger from such alms as he received; cf 15:15. The final clause describes the climax of misery; he was not even able to drive away the unclean dogs; *ἀλλὰ καί* may be rendered "and, worse than all . . ." P notes that Lazarus does not complain about the presence of the animals, but any Jew would know the horror caused by their presence. *ἐπιλείχειν*[1] here only.

22. "Into the bosom" is used as in Jn 13:23; at the banquet table of the righteous in paradise Lazarus was taken to the place of honor on Abraham's right hand (Wl, JW). But, in any case, "Abraham's bosom" must imply that Lazarus received an altogether exceptional reward after death; cf on v. 25. In the case of the rich man, "buried" is used partly to parallel "by the angels" (a Jew would not have said that sinners were carried to punishment by demons), partly to prepare for the following *ᾅδῃ*[1] (= both "grave" and "Sheol").

23. The impossibility in English of rendering *ᾅδης* here by "the grave" causes a slight break that is not felt in Greek, Aramaic, or Hebrew. The imagery is entirely "popular" and the narrative hardly reflects on whether Lazarus could be said to be in Sheol also.

24. The rich man selects Lazarus as a messenger, for the latter is close to Abraham. Note the careful choice of words to express the rich man's torment; it is arbitrary to translate "flame" by remorse (against P). *καταψύχειν*[1] here only.

25. Abraham is made to speak as if to every man there were allotted fixed amounts of good and evil; if uncompleted in this world, they must be exhausted hereafter. W, P, noting that "evil things" has no "his,[1]" stress the "thy" with "good things" to mean "the things *you* counted good." This is perhaps possible but is strained. But it is pure rationalizing when W explains further that the rich man's sufferings were due only to separation from the things he prized.

v. 21. [1] απελειχον, περιελειχον, ελειχον, ελυχον are variants.

v. 22. [1] ℵ* latt have even εταφη εν τω αδη, omitting the initial και in v. 23. On the other hand syj (a) reads "and he was buried in Hades and being in Hades . . ."

v. 24. [1] syj has "touch" (αψηται).

v. 25. [1] Supplied in sy.

This doctrine of "equivalence," however, is stated only very roughly and in no sense as a basis for further deductions. If it were pressed, the conclusion would follow that every poor beggar was entitled to a high place in paradise, simply because of his poverty and irrespective of his character, and this was a doctrine that neither Christ nor any Christian of the apostolic age held or could hold (cf on 6:20). Lazarus' place in Abraham's bosom shows that he was thought of as an exceptionally righteous man, something that the story simply takes for granted after using the name "Lazarus." The rich man's indifference to misery at his doorstep shows the selfishness of his character (cf, especially, Wl).

26. The use of ἐν[1] is loose. For ἔνθεν[2] cf Mt 17:20. χάσμα here only.

27–31. The development of the theme of v. 15 is complete with v. 26, and the following verses deal with a different subject, the sufficiency of the Old Testament to lead to salvation. For an appendix to a parable of a somewhat similar sort cf 15:25–32, but here the break is sharper. W, to be sure, maintains that the supplement contains the real point of the parable, that the rich man's sin was failure to repent. But this was too obvious to need the saying; for a better explanation cf critical notes.

27–28. As the five brethren are evidently supposed to be wealthy adults, their abode in a single house is artificial. Some allegory seems intended, although Lk gives no hint as to his meaning; cf critical notes. The natural force of διαμαρτυρεῖν is "exhort," "bring to repentance." W prefers "relate my condition," a sense that is at least implied, for the brothers are skeptics, having no fear of punishment in the world to come.

29. The brothers treat the Law and the prophets with disdain.

v. 26. οι before εκειθεν (Ti, Sd, against B ℵ* D) was probably inserted to conform to οι before θελοντες. [1] επι (Ws, against B ℵ L sa bo minn it vg) is a correction. [2] Om WD af c; 69 157 it vg syp place it after θελοντες. K Π 1 minn pl have εντευθεν; 716 has εμπροσθεν.

v. 27. The unusual order ερωτω σε ουν (WH, Ws, with B Δ D Ferr A minn) is "harder."

v. 29. Before Αβρααμ Sd inserts αυτω in brackets, with W Ψ Γ Δ D al pl Ko.

30–31. That miracles would not bring true repentance was a matter of common experience. In "rise [1]" Lk could hardly have helped thinking of the Resurrection of Christ and its insufficiency to convert the Jews (so usually).

(19–31) Peculiar to Lk.

From L; cf καὶ αὐτός in v. 24, μνησθῆναι, ἀπολαμβάνειν and ὁμοίως in v. 25, and οὐχὶ ἀλλά in v. 30, together with the highly specialized interest of the whole (cf particularly the note below on vv. 27–31).

(19) καθ' ἡμέραν is "Lukan." (20) W thinks that the name "Lazarus," with the mention of "resurrection" in v. 31, shows a contact with Jn 11. But this is most tenuous. ὀνόματι is "Lukan." (23) For ἐπαίρειν τοὺς ὀφθαλμούς cf 6:20*a*. ὑπάρχειν is "Lukan." (24) πέμπειν is "Lukan." (26) Note the loose Greek at the beginning. For στηρίζειν cf 9:51. (27) ἐρωτᾶν and πέμπειν are "Lukan." (28) The compound διαμαρτυρεῖν is doubtless from Lk; it occurs 9 times in Acts.

(27–31) Interpretation of this section has been greatly affected by H. Gressmann's monograph, *Vom reichen Mann und armen Lazarus* (Berlin, 1918). A wealth of parallel material, chiefly Jewish, seems to show that Christ based the first part of the parable on a familiar current story, which originated eventually in Egypt. This related a similar reversal of human destiny, told on the authority of a seer who had been granted a visit to the other worlds. In Christ's mouth this material is simply given a somewhat sharper ethical emphasis.

But Christ disapproved of stories of visits to the other world as ministering to idle curiosity (or worse); consequently He Himself added the appendix, stating the uselessness of such accounts and directing all attention to the observance of the moral Law, something that (as Gressmann most justly states) is entirely in accord with His teaching elsewhere.

This theory of Gressmann's is exceedingly plausible. It accounts excellently for the break before v. 27 and the different accent in the following verses, facts which have led most scholars (not W, P, Z) to treat the appendix as a later gloss (Wl includes v. 26 also). And it gives a coherent meaning to vv. 27–31 as a whole, something that has not yet been brought out satisfactorily.

The only weak point is the unnatural character of vv. 27–28, which Gressmann does not explain. And here it is almost impossible not to think of an allegorizing addition to an original which read perhaps simply "that thou wilt send him to my brethren." As the text stands Jl seems right in holding that the six brothers (with Dives) represent unbelieving Israel (1/2 × 12). Then the theme is the relation between

v. 31. [1] There is of course variation in both verses between αναστη and πορευθη.

the earliest church and Judaism, exactly as in 6 : 20–25, with the added explanation that the failure of the Jews to believe came from their lack of respect for the Law. A Lukan reference to Judaistic Christianity (Hz) is out of the question, for vv. 27–31 were a serious embarrassment to Lk (cf on vv. 16–18). And Ls's interpretation of the five brethren as the five books of Moses is equally impossible.

In the body of the parable (vv. 21–26) Ls thinks that the present reward of Lazarus contradicts the future reward in the Kingdom preached by Christ. But Christ certainly did not hold that death brought suspended animation until the end; a "double" eschatology was a commonplace among the Jews. JW notes that v. 25*b* advances beyond the doctrine of strict retribution; this is true, but such an advance is inevitable in any picture of punishment in the next world.

It may be noted finally that L uses the parable as an example of the reversal of human judgments, while Lk has interpreted it as a warning against selfishness; Lk has certainly returned to the more primitive meaning.

CHAPTER XVII

There appears to be no connection at all with ch 16; note that in v. 1 "and he said" is not followed by an "also" as in 16 : 1.

1–4. Forgiveness.

1. That there should be evil in the world is inevitable, even such evil as leads others astray (*σκάνδαλα*), but this is no excuse for evil conduct on the part of any individual. The subject infinitive with *τοῦ* is very un-Attic; it appears to be due to the idea of "hindering" in *ἀνένδεκτος*. The latter adjective here only (but cf 13 : 33); it is a rare word.

2. The general principle of v. 1 becomes still more stringent when the "occasions of stumbling" affect "these little ones." This last phrase is awkward (for "these" refers to nothing) but Lk could have meant only disciples or, rather, some familiar special class of disciples. v. 3 points to converts of immature moral development, who were in need of special forbearance; a class that to Lk might correspond partially to the "weak" of the Pauline epistles.

v. 1. WH read πλην ουαι for ουαι δε, with BNΨL sa bo D 1 Ferr 157 af it sysc; this attestation is splendid but conformation to Mt was easy.

λυσιτελεῖν and μυλικός here only; the latter word is not known in earlier Greek, but its formation is perfectly regular.

3. "Take heed to yourselves"; "be especially on your guard in such cases." Z (needlessly) takes "yourselves" as = "one another." After "sin" scl "against thee[1]" as in v. 4, for otherwise "forgive" is meaningless (against Z). "A man ready to forgive has a right to rebuke" (W).

4. "Seven" is of course merely concrete for "any number."

(1–4) Cf Mt 18:7, 6, 15, 21.

Lk's v. 2 (Mt's v. 6) is paralleled also in Mk 9:42, so closely that Hk thinks Lk and Mt have taken the verse from Mk. But this leads to a most complicated conclusion. It assumes that Lk has inserted a verse (v. 2) into Q from Mk, and that Mt has inserted a verse (v. 7) from Q into Mk, with the result that both Lk (vv. 1–2) and Mt (vv. 6–7) have the same verses in immediate conjunction. This is obviously untenable. Moreover, Lk would never have omitted Mk's "that believe" (W, JW, Ls); here Lk is more primitive than Mk.

The fact seems to be that Lk and Mk have used Q independently (Mk 9:33–50 is a mosaic with strong Q affinities), while Mt has blended Q and Mk, as often. This explains Lk's and Mt's differences in order. Mt finished copying Mk (v. 6) before adding the additional verse from Q (v. 7); if he had kept Q's order for these two verses there would have been an awkward break after his v. 5 (= Mk 9:37). But Lk began a new section here, so there was nothing to interfere with his copying Q as it stood. His order, first the principle and then its application, is much preferable to Mt's (against Hz, McN).

(1) As the original form of Q, Hk prints Mt exactly (without the first clause), while W prints Lk with equal exactness. There is little to choose between the two versions. But Lk would have had no reason to drop Mt's ουαὶ . . . σκανδάλων; Mt has inserted it to connect his transposed clauses. And Lk's τοῦ with the infinitive is "Lukan." (2) Mt is strongly influenced by Mk, so Lk is generally preferable. But Lk's λυσιτελεῖν is literary. Between his λίθος μυλικός and Mk's μύλος ὀνικός there is little choice.

The last Q passage in Lk was 15:3–10, which would be continued admirably in this section. And Mt's parallel to Lk 15:3–10 (Mt 18:12–14) follows his parallel to the present paragraph almost immediately, Mt's use of Mk having caused the reversal. The "these," then, in Q originally referred to "the sinner that repenteth," and such sinners are, consequently, the "little ones" of v. 2 (W, Ls); Lk's use of the passage,

v. 3. [1] D Ko latt actually supply it.

therefore, corresponds closely to its original sense. And the use in Mk 9:42 is not very different, for Mk 9:38–41 diverts the Markan discourse from its original theme ("children"). Christ's use of the saying may not have been addressed to disciples at all, for it can be read perfectly as a warning to Pharisees against disturbing repentant publicans, etc. But the words evidently took on almost technical significance in the earliest church.

Lk probably introduced the saying here because it stood next in Q.

(3–4) In Mt these two verses have been expanded into seven, but the material in Mt vv. 16–20 is obviously later application. On Mt vv. 12–14 cf above; Lk here is following Q's order strictly. (3) Cf Lev 19:17, ἐλεγμῷ ἐλέγξεις τὸν πλησίον σου, καὶ οὐ λήμψῃ δι' αὐτὸν ἁμαρτίαν. Mt's form evidently has been influenced by Leviticus, but this may be an indication of originality (W). Lk's ἄφες may specialize the saying into sins against one's self (cf exegetical note); this verse (in contrast to the next) may originally have dealt with sin in general. Lk's present ἁμάρτῃ and his technical μετανοήσῃ are refinements (Hk), while his initial προσέχετε ἑαυτοῖς may be meant to unite this saying more closely with the preceding. (4) The insertion of Mt vv. 16–20 obliged the Evangelist to make a fresh start; St. Peter was a natural interlocutor. Lk would not have reduced "77" ("490"?) to "7."

5–6. On faith.

W detects a close relation to vv. 1–4; the apostles think that special faith is needed for such bountiful forgiveness. But it is dubious if Lk saw any connection. Note the change from "disciples" in v. 1 to "apostles" here.

Christ's reply condemns the attitude shown by the question; such a request for increased faith is equivalent to an admission of the lack of real faith. One who really believes will not shrink from difficulty.

The precise tree denoted by *συκάμινος*[1] is uncertain, but the black mulberry (*morus nigra*) is the most likely conjecture. "This[2]" is much less awkward than "these" in v. 2, for the particular tree indicated is unimportant. Note the present indicative in the unreal condition.

(5–6) Cf Mt 17:20, Mk 11:22–23 (= Mt 21:21).

Mt 17:20 is inserted by Mt in place of Mk 9:29, and it is possible

v. 6. [1] συκη in 579; simply "tree" in latt. [2] WH bracket and Sd omits the demonstrative (om ℵL 579 bo D 213 1071 X syc).

that he and Lk have both used Q. But the verbal relations are very slight, hardly extending beyond "faith as a grain of mustard seed," a phrase that could easily have become fixed in oral tradition. Lk's use of κύριος, in fact, points to L, while Mt may or may not have followed Q.

Both Mt and Lk have a curious relation to Mk. Mt agrees with Mk in making a "mountain" the subject of the saying, while Lk agrees with Mk in mentioning the "sea," and there may be some sort of a relation between Lk's "sycamine" and the "figtree" in Mk 11:21. Cf JW, Hk, Wl, Ls. But the meaning of these data is very obscure; they most probably point to mixtures in oral tradition.

προστιθέναι in v. 5 is "Lukan," and Lk may be responsible for the whole verse, just as Mt seems to be responsible for his vv. 19–20*a*.

7–10. The claims of servants.

The connection seems to be: The faith that all men should have (vv. 5–6) is a natural virtue which is entitled to no special reward from God (W), just as men in human life take for granted that a slave is not entitled to special gratitude for carrying out ordinary commands of his master.

7. The master is a man of very moderate means, who has only one servant. The style of the sentence is loose and ὅς makes an anacolouthon; cf 11:5. εὐθέως[1] is best with ἀνέπεσε.

8. W rather destroys the point of the parable by interpreting "afterward" to mean "the reward will come later." This is over-allegorizing; Christians may doubtless expect a reward, but here it is not referred to.

9. The parable ends with a question that is its own answer.

10. ἀχρεῖοι has long been a puzzle to commentators. Its usual meaning is "useless," as in Mt 25:30 (its only other New Testament occurrence), but this is contradicted by the following clause. Hence most scholars translate it as "vile" in the sense of "lowly"; cf ἔσομαι ἀχρεῖος ἐν ὀφθαλμοῖς σου, "I shall be vile in thine eyes," in 2 Sam 6:22. Z suggests "superfluous," but the servant in the parable is far from being superfluous. sys omits the adjective altogether, reading simply "we are servants," and is probably right in this omission[1] (Wl, cf JW).

v. 7. [1] Om 213 syj X latt.

v. 9. At the end Ws adds ου δοκω, against BאL 28 1 157 minn syj X af a sysc. He thinks it dropped out before ουτως, but the omission is much "harder."

v. 10. [1] The position of the adjective varies to some degree.

The addition of ἀχρεῖοι in the sense of "sinful" would have been a very easy gloss for a Christian copyist.[2]

(7–10) Peculiar to Lk.

From L; cf ἀναπίπτειν in v. 7, and ἀλλ' οὐχί and ἑτοιμάζειν in v. 8. (8) For περιζώννυσθαι cf 12:35. (9) For the use of χάρις cf 6:32–34. But Lk is fond of διατάσσειν, and L may have had τὰς ἐντολάς or something similar. (10) If ἀχρεῖοι is part of the text, it is either a gloss by Lk or L, or a mistranslation from the Aramaic.

The connection with vv. 5–6 is too tenuous to be original (so usually), although L may have had this sequence (W). The affinities of the section are with 18:16 f rather than with Paulinism. A Paulinist would not have said "when ye have done all the commandments" (cf Jl); Marcion apparently omitted this parable.

11–19. The ten lepers.

There seems to be no connection with the preceding section; it is artificial to find the thanksgiving of v. 18 an echo of the "thanks" of v. 9 (against W, JW, K). Lk probably wished to prepare for the arrival at Jericho (18:35) by a reminder that the journey was still in progress. Cf on 9:51–56.

11. Cf on 9:51; 13:33. αὐτός[1] has no accent (against W). The textual evidence for διὰ μέσον[2] (Z writes διάμεσον), "through the midst of," seems conclusive, although it is very bad Greek; the only possible meaning here is "along the boundary between." The geographical indication explains how Jews and Samaritans happened to be together.

12–13. The lepers lived in the outskirts of the village. After ἀπήντησαν[1] (Mk 14:13 only) αὐτῷ is to be supplied from the genitive absolute; the Greek is indifferent. The lepers are careful to avoid breaking the restrictions[2] governing their unclean-

[2] A similar impulse is doubtless responsible for the omission of παντα in ℵ* 579 af it sysc; cf οσα λεγω in D l.

v. 11. After πορευεσθαι Sd inserts αυτον, against Bℵ 33 L 579; the omission (before αυτος) is much "easier." [1] Om syj X latt vg sy sa. [2] μεσου (against BℵL 579 D 1 Ferr) is vastly "easier." 1 Ferr have, however, ανα for δια. D has simply μεσον. 28 af it syc add "and Jericho" (from 19:1).

v. 12. [1] So WH non mg, Ws, with B. WHm, Sd read υπηντησαν, with L 157. Ti has υπηντησαν αυτω, with ℵΨΘ 1 Ferr al pl. WΔA al pl Ko have απηντησαν αυτω. D af read οπου ησαν; it sysc have "behold." [2] WH non mg has the compound ανεστησαν (B 579 157 F). ℵ* omits οι . . . ποῤῥ. (not understood?).

ness (Lev 13 : 45 f, contrast Lk 5 : 12 f). *πόρρωθεν* in Hbr 11 : 13 only.

14. Christ likewise refrains from violating the ritual isolation of the sufferers. The plural "priests" is used as there are many lepers; the narrative certainly does not think that Christ directed the Samaritan to go to a Samaritan priest. As the official verdict could be given only after sacrifice (Lev 14) a journey to Jerusalem was necessary; it is an error when P writes "each would go to the priest near his own home."

15–16. These verses might be taken to imply that the healing occurred almost immediately, but in v. 17 a distinct interval is implied. Of course "when he saw" does not mean "after the priest pronounced the verdict." *αὐτός*[1] in v. 16 may be emphatic but this is not necessary. The preceding *αὐτοῦ* should have been *τοῦ Ἰησοῦ*.[2]

17–18. The narrative becomes obscure. The "ungrateful nine" were engaged in obeying Christ's orders to go to Jerusalem, so that their return could not be expected for many days; hence their absence was no proof of ingratitude to Christ, while "glory to God" could be rendered anywhere. But Lk does not reflect on this; he takes for granted that "glory to God" must express itself in immediate thanks to Christ.

ἀλλογενής, "alien," is known only in the LXX and in the inscription on the Temple barrier; it is almost certainly of Jewish coinage. Lk and his readers naturally thought of the word as including Gentiles, although the Samaritans were not true Gentiles. But "the ten" has nothing to do with the "Ten Tribes" (against Hz).

19. In this context "saved" should mean "has procured healing" (so usually), for no other "salvation" has been mentioned. But the narrative certainly implies that this leper received something in addition to what the other nine received; "your faith manifested in your thankfulness has procured for-

v. 16. [1] Om D. [2] So in minn sy; 28 has του κυριου.

v. 17. For ουχι WH, Ws read ουχ (BWL al S); D af it sysc have ουτοι. Ti omits and WH bracket the δε before εννεα (om sa bo DA minn it sy; af omits the whole final question); the omission is "harder."

giveness of your sins." Cf 7 : 50. But the phrase is undoubtedly awkward, and "faith" is brought in abruptly. Cf critical notes.

(11–19) Peculiar to Lk.

From L; cf the un-Greek combination ἐγένετο ἐν τῷ πορεύεσθαι καὶ αὐτός in v. 11, the (only less flagrant) similar wording in v. 14, καὶ αὐτοί in v. 13 (cf v. 16), δόξα in v. 18, the loose construction throughout, and the careful legalism in vv. 12–14. And this section carries on directly the situation of 9 : 51–56; the natural result of a repulse in Samaria would be a journey "along the border of Samaria and Galilee" (note the order). Lk has placed 9 : 51–56 much too early (cf notes *in loc.*).

(11) διέρχεσθαι is "Lukan," but Lk cannot be held responsible for the Greek of this verse (against W). (12) L may have named the village. πόρρωθεν here only in Lk, but cf on πόρρω in 14 : 32. Lk may have added ἄνδρες. (13) ἐπιστάτα is "Lukan," and Lk is probably responsible for ἦραν φωνήν also (cf on 11 : 27). (14) JW thinks the wording of the command has been influenced by 5 : 14, but different terms were scarcely possible. Lk uses ὑπάγειν very sparingly. (15) ἰᾶσθαι, ὑποστρέφειν and δοξάζειν τὸν θεόν are "Lukan." L may have had simply something like εἰς ἐλθὼν ἔπεσεν κτλ (cf W). (16) Cf 5 : 12 for the first phrase (not elsewhere in Lk). (18) ὑποστέψαντες ("Lukan") is a gloss. (19) The story is complete with v. 18, and this verse simply introduces confusion; it is due to Lk (W). ἀναστάς is "Lukan."

The obscurity of the section is evident, and that ten lepers should have been found together, all with sufficient faith to be healed, gives a certain extraordinary quality to the miracle. L has probably expanded the story told (from Mk) in 5 : 12–16 with homiletic and legalistic touches. Note L's interest in Samaritans.

20–21. The coming of the Kingdom.

The question of the Pharisees opens a new section that continues through 18 : 8. There is no connection with what precedes.

As Lk could not have meant v. 24 to contradict v. 21, the meaning of Christ's answer in Lk's mind is fixed by vv. 22–37: —"The time of the coming of the Kingdom cannot be computed beforehand. When it comes its appearance will be unmistakable, for it will be visible to all." This reply is a condemnation of efforts to determine the time of the end by "jubilees," "world years," etc, or by the appearance of miraculous "signs," a common feature of the current apocalyptic. And, to Lk, there

is doubtless a side glance at Christians who allegorized away the primitive eschatology; cf 2 Tim 2 : 18.

παρατήρησις (here only) is often used of astronomical "observation." ἐντός is found only in Mt 23 : 26; the preposition in later Greek generally means "within," but the sense "in the midst of" is common in Attic and among later writers is found, e. g., in Symmachus Ps 88 : 5; 141 : 5; Lam 1 : 3. And this use is presupposed by the renditions of the Latin versions and of both sys and syc. "Is" has the same timeless use as "comes"; the future "they shall say" determines the time of the whole.

W, Hz, P?, Z, Lg translate "the Kingdom is already in your midst," "it is even now being manifested in its members." This would agree with 11 : 20, but it throws all the emphasis on the very unemphatic "is" and disregards the connection with vv. 22 ff.

The rendition of many older commentators, "the Kingdom is solely in men's hearts," is quite irrelevant.

(20–21) This section certainly owes its position in Lk to vv. 22–37, and it may easily have been their preface in Q also (W), even though originally it may have formed an independent logion. Attempts to show that its first meaning differed from the sense it has in Lk are only speculation.

22–37. Discourse on the Parousia.

There is no break after v. 21. The answer to the Pharisees is elaborated to the disciples, and the moral is drawn.

22. Coming discouragements will lead to longings for even a single day of the final rest.[1] But such discouragements must be resisted; the end cannot be hastened. Yet "ye shall not see it" need mean nothing more than "ye shall not see it at that time," while the phrase certainly does not mean "none of you will live to see it" (contrast 9 : 27). P renders "one" as "the first," but this makes poor sense. W specifies the coming discouragements as those of the last Woes, but this is rather too precise. With "days of the Son of Man," cf, e. g., "days of David" in Acts 7 : 45.

v. 22. [1] The interpretation "one of the (past) days with me" seems to begin with D's των ημερων τουτων.

23. The trials will render the disciples prone to embrace false predictions of the end, so they must guard themselves against this temptation. The local phenomena are not detailed; they need not be limited to Messianic agitations or to false Messiahs. *διώκειν* in its (11) other occurrences in Lk and Acts means "to persecute."

24. The coming of the Messiah will be as unmistakable as a lightning flash; any suggestion of "suddenness" in "lightning" is subordinate. *ἡ* (scl *χώρα*) *ὑπὸ τὸν οὐρανόν* means "horizon point."

25. This verse is parenthetic. A general guilt of Israel seems implied in "generation" (cf 11 : 29–32, etc).

26–27. The Deluge is pictured as a sudden onrush, doubtless in accord with some current Haggadah. P thinks that Lk regarded the occupations detailed as reprehensible, but this is not at all clear; the Flood surprised its victims in the midst of their ordinary affairs, but it did not come as a punishment for those affairs. *ἐγαμίζοντο* may be either middle (W) or passive (Wl).

28–30. The construction is not very smooth; "likewise[1]" is not resumed until v. 30, making "they ate . . . all" parenthetical. Again some Haggadah is probable. The change to the singular "day" is apparently only for variety (against Z). Ls needlessly paraphrases "revealed" as "revealed in his true nature." Before "rained" scl "the Lord.[2]"

31–33. This obscure little section seems to confuse conduct on the Day of Judgment with conduct in the presence of some grave earthly danger. It is a warning against attempts to rescue earthly possessions when the Judge appears (cf Z), but it is difficult to understand how such temptations could be thought possible at such a time. Moreover, vv. 26 ff, 34 f picture the

v. 23. After εκει WH non mg, Sd (in brackets) insert η; the evidence is complicated and rather meaningless. WH bracket απελθητε μηδε (om B sa Ferr [pl]).

v. 24. WH non mg omit the final εν . . . αυτου with B sa D latt.

v. 27. Ws prefers the compound εξεγαμιζοντο (against BκΨLD al pl X).

vv. 28–29. [1] To smooth 1194 sa sysp omit ομοιως; b c ff$_2$ q omit καθως; af a s substitute και for καθως. For καθως Ws reads και ως, against BκΨL sa(?) bo Ferr 157 R minn X latt vg syc. [2] Inserted in syp.

Judgment as coming so suddenly that there is no time for action. Commentators generally (not Ls, Z) treat this warning as an allegory insisting on present freedom from worldly preoccupations, but the justice of this is not obvious. Cf critical notes.

31. Apparently, "stand still and commit your fate to the coming Judge."

32. Lot's wife is evidently taken as the type of those clinging to worldly impulses, a concept doubtless due to Haggadah on Gen 19:26; SB give an instance.

33. Perhaps, "to attempt to escape from the Judge will bring disaster," but this would not seem to need saying. Wl thinks of stopping to collect food, etc.

34. The connection of this verse with v. 33 is poor, but it continues v. 30 very naturally. Note the explicit prediction that the Judgment will occur at night (here only in the New Testament). "Taken" and "left" are most naturally explained as "rescued from the coming destruction," "abandoned to the fate of the world." Z gives a very artificial translation.

35. The work of women at the mill in Palestine is often carried on after dark.

37. Judgment will be held wherever there is an object to be judged. *ἀετοί* is "vultures," for eagles are not carrion birds, and they do not form flocks. The use of the noun in this sense is doubtless simply "popular."

(22–37) Cf Mt 24:26–28, 37–41.

From Q, and apparently the concluding section in Q, for Lk and Mt have no common Q material after their use of this passage. Its appropriateness as a conclusion needs no comment.

(22) This verse would have been impossible in Mt's context. Hz, Ls think that it was created in the trials of the early church, but Christ certainly did not expect the end to come before His disciples would have time to feel some disappointment. Originally, perhaps, it may have read "the Day of the Lord" instead of "one of the days," etc.

v. 31. it vg sysc have "hour" for "day."

v. 33. Between ος δ (WH) and και ος there is little choice. In place of the following απολεση Ti, WH print the indicative future (so ℵLΔA al).

v. 34. WH bracket μιας (om B 291 c). 983 reads ο εις . . . η ετερα (!).

v. 36. This verse (= Mt 24:40) is omitted by BℵWΨ*LΔΘA al pl sa bo; it is undoubtedly a gloss.

(23) Mt 24:26, cf also Mk 13:21 (= Mt 24:23). The practical agreement of Lk and Mk shows the secondary character of Mt here; after Mt had copied (in his v. 23) Mk's form he elaborated Q's so as to avoid repetition (something overlooked by Hk). The extreme simplicity of Lk (even as compared with Mk), the impersonal ἐροῦσιν and the unique sense of διώξητε all tell in favor of Lk's originality. Mk's ὁ χριστός is an unquestionable addition. (24) Mt's "from the east to the west" is certainly original, and Lk's change is a somewhat pedantic revision. But Mt's παρουσία is a technical term of Greek-speaking Christianity, peculiar to Mt among the Gospels. And Mt 24:3 is certainly not from Q, despite Hk. Lk's "Day of the Son of Man" is derived immediately from the Old Testament "Day of Yahweh" and is indubitably more primitive, though cf on v. 22. (25) This verse breaks the context, has no parallel in Mt, and agrees closely with 9:22 (= Mk 8:31); it is a gloss by Lk (so usually, not W). It may replace v. 37, which Mt has at this point.

(26) Mt v. 37; before copying this verse Mt has inserted material from Mk. Lk seems to have Q; cf on v. 24. But Lk may have inserted καθώς. (27) Mt's first clause is needless and would hardly have been inserted by the Evangelist; Lk has dropped it (Hk). And note Mt's Hebraistic style. Lk's ἐσθίειν is probably a refinement on Mt's τρώγειν, but between Mt's participles and Lk's imperfects there is little to choose. Mt's οὐκ ἔγνωσαν ἕως may (Hk) or may not (W) be primary, but Lk's ἀπώλεσαν is reflected. The sentence probably ended like Lk v. 26. (28–30) An omission of these verses by Mt would be easier to understand than an expansion of Q by Lk, for Mt's combination of Mk and Q gives a very long discourse (against Wl, Ls). And such doubled illustrations are common in Q. ἐξέρχεσθαι ἀπό is "Lukan," and for κατὰ τὰ αὐτά cf on 6:23. And Q doubtless had ἐν before the temporal datives.

(31–33) This section is certainly an insertion by Lk (recognized even by Lg), for some homiletic purpose that is not very clear. It is composed of sayings that he has used without adapting them to their new context. (31) Mk 13:15 f, almost verbally. Lk has added the explanation τὰ σκεύη . . . οἰκίᾳ, and has corrected Mk's εἰς τὸν ἀγρόν. In Mk the verse is in place; "at the appearance of the Abomination of Desolation flee instantly!", but in Lk its artificiality is obvious. (Ls's counter-argument is perverse.) Possibly this logion had become a general eschatological proverb in Christianity. (32) The saying is too brief to give any clue to its origin. It owes its place here to vv. 28 f (not *vice versa* as in Wl). (33) A more literary form of 9:24; περιποιεῖσθαι and ζωογονεῖν reappear in Acts (20:28 and 7:19), while ζητήσῃ is reflected.

(34) Mt v. 40. Lk's λέγω ὑμῖν may mark the return to Q (Ls). Mt

seems to have Q's wording, except perhaps for τότε. Lk's "night" is slightly artificial and was probably suggested by some such passage as 12 : 35–40 (Ls, cf Hk). κλινή carries on the figure and avoids the repetition of ἐν τῷ ἀγρῷ after v. 31 (against Wl). Lk's futures and his ("Lukan") use of ἕτερος are refinements. (35) The futures are due to Lk and ἐπὶ τὸ αὐτό and ἡ ἑτέρα are "Lukan."

(37) Mt v. 28. Lk has reserved this verse to make an effective climax; cf on v. 25; this is easier than to suppose that Mt anticipated it in a place not especially indicated in the context. In Mt the connection is good, "when the Messiah appears the faithful shall be gathered to him just as . . ." (Jl, Ls), and this was the probable sense in Q. The vagueness of the saying suggests that Christ quoted some current proverb. Lk's transition question, his avoidance of πτῶμα and the double compound in his verb are secondary, but the other variants offer little choice.

This section as a whole is in the style of 12 : 35–40, Mk 13 : 33–37, etc, and there is no reason to question its authenticity. The "signs of the times" (12 : 54–56, etc) gave evidence that the last stage of the world had begun, and the existing order of things could not endure more than another generation (9 : 27, etc). And before the end the destruction of Jerusalem was to be expected (Mk 13 : 2, etc). But all this together gave no exact dating, such as men were endeavoring to fix.

CHAPTER XVIII

1–8. The unjust judge.

The eschatological discourse of 17 : 20–37 is closed with a final parable (vv. 1–5), summary (vv. 6-8*a*), and warning (v. 8*b*).

1. This exhortation to prayer is quite general, but by the context prayer for the eschatological consummation is particularly in point.

2. Cf 12 : 58 f. Antipas may have appointed certain personal representatives to care for special cases, or the parable may allude to conditions in Judea under Roman rule, or the picture may be purely ideal. μὴ ἐντρεπόμενος, "felt no shame before" (cf 1 Cor 4 : 14).

3. The widow's cause is assumed to be notoriously just. Note the frequentative ἤρχετο.

4–5. The judge's soliloquy is framed to point the moral, not to give words that such a man would have used. Most commentators take *ὑπωπιάζῃ* (literally, "bruise"; 1 Cor 9:7 only) to imply a physical attack, but P (cf Z) notes that then the aorist would be expected. So, perhaps, "exhaust."

6. Cf 16:8. *ἀκούσατε τί*, "see the success of repeated endeavor." Jl compares *ὁ ἔχων ὦτα ἀκουέτω* (8:8; 14:35).

7–8*a*. "If persistency can move so worthless an individual, how much more . . .?" Note the articles ("the promised"); the imagery is technically apocalyptic.

καὶ μακροθυμεῖ ἐπ' αὐτοῖς is best interpreted from the exact parallel in Sir 35:18 (32:22), a parallel that is all the stronger because it likewise follows a description of a widow's entreaty. In Sir *μακροθυμεῖ* is used as a synonym of *βραδύνει*, and so means "delay" (cf Job 7:16, Jer 15:15). This translation gives excellent sense here, "does he delay to help them?" Cf W, Jl, Hz, Ls. This is much better than "is he patient with them (the adversaries)" (Wl, cf Lg), or, "he is patient with them (the righteous)" (Z). P and JW, K, reach no conclusion as to the translation.

8*b*. Wl has the simplest translation, "But at the Parousia will you have the faith that will save?" Cf Jl, Hz, Ls, K, Lg. This gives an effective close to the section. Jl complicates needlessly by adding "your lack of faith delays the consummation," something that is not indicated. W, P find a reference to 17:26, "will there be more righteousness than in the past?", but 17:26 is rather remote.

Wl, Ls note that here the Son of Man is Judge, in contrast to v. 7. But God "takes vengeance" by sending His Messiah. JW suggests that Lk saw a reference to the rise of heresies in the passage, something that is quite possible.

(1–8) The critical phenomena are strikingly like those of 16:1–9. In both cases there is a parable related in simple Greek style, which resembles that of Q, followed by a comment of "the Lord" that is couched

v. 4. WH, Ws prefer the unusual order μετα ταυτα δε, with BL minn Q. latt sys omit δε.

in technically Jewish terminology with an eschatological outlook. And cf the use of τῆς ἀδικίας in v. 6 with that in 16 : 8.

But it is to be noted that in the present case vv. 7–8 are detachable from the parable, and that they form an independent saying. The simplest explanation is that Lk wrote v. 6 in conscious imitation of 16 : 8, in order to connect vv. 1–5 and vv. 7–8. These passages were originally independent, but they became associated in Lk's mind *ad voc.* "vengeance," an association that would have been especially easy if tradition already gave the parable an eschatological point.

(1) This introduction may (W, Jl) or may not be due to Lk, although λέγειν παραβολήν is "Lukan." (2–3) W, quite needlessly, calls τις . . . πόλει and ἐν . . . ἐκείνῃ Lukan glosses.

This parable, by itself, treats simply of prayer in general and it forms a perfect "pair" with 11 : 5–8 (Jl, Hz, JW, Ls). Lk's source may have been Q, but there can be no certainty as to this.

(7–8*a*) JW (cf Jl) reads this as an outcry of the persecuted Palestinian church, and this was doubtless its significance in the source (L?). But its character is too conventional for close discussion. The four words from Sir are awkward and may be an addition; Jl even thinks that they are a gloss added to Lk's text. (8*b*) This sentence saves vv. 7–8*a* from being commonplace, and can be understood perfectly as a saying of Christ's.

9–14. The Pharisee and the publican.

This section is connected with the preceding only *ad voc.* "prayer."

9. The "certain" may or may not have been Pharisees, but the use of a Pharisee in the parable tells against this supposition.

10. "Went up" the Temple mount.

11. Standing was the normal posture in worship. Jl thinks that the imperfect *προσηύχετο* implies that the Pharisee's prayer was long. *ἢ καί* need not introduce a climax.

12. The traditional fasting days were Monday and Thursday. *ἀποδεκατεύειν*[1] is not known elsewhere. By the Law tithes need be paid only on agricultural products, so that the Pharisee's tithing of his entire income was supererogatory. Full details on this verse in SB.

v. 10. WH non mg omit the article before εις, with B sa D 71 213 RX syc.

v. 11. WHm have the order προς εαυτον ταυτα, with WD(καθ) A al pl Ko. Ti omits προς εαυτον, with ℵ* syj it (exc a); the omission is "easier." For ωσπερ WHm read ως, with ΨLDQ𝔏 minn.

. 12. [1] So B ℵ*; otherwise the usual αποδεκατω (Sd).

13. *μακρόθεν*, "far off from the Pharisee"; the publican does not dare join such righteous company. *οὐδέ*, "not even"; raising the eyes is a most natural act in prayer. It is not at all necessary to take the article before "God" as meaning "the supreme" (against W, P). *ἱλάσκεσθαι* in Hbr 2 : 17 only.

14. "Rather than" is used quite popularly,[1] with no reflection on degrees of pardon; "he and not the other" is the sense. For the final generalization cf 14 : 11; to detect an eschatological reference here is artificial (against Jl, Ls).

(9–14) Peculiar to Lk.

From L; cf ἁμαρτωλός (v. 13), παρά = "beyond" (v. 14), and the Jerusalem setting. And on ἐπαίρειν τοὺς ὀφθαλμούς (v. 13) cf 6 : 20. Jl, JW note that the parable forms a natural "pair" with 10 : 30–37.

(9) Lk may have framed this verse (cf on v. 1), but ἐξουθενεῖν hardly belongs to Lk's vocabulary; the verb recurs in Lk only in 23 : 11 (L) and in the quotation in Acts 4 : 11. δίκαιοι is not especially Pauline. (10) ἕτερος is "Lukan." (14*a*) The use of δεδικαιώμενος is quite un-Pauline. (14*b*) Cf Mt 23 : 12; Lk has added this generalization from Q (so usually). The agreement of Lk and Mt is verbal, except for Lk's participle constructions.

15–17. The little children.

The connection with the preceding appears to be close; not only had Christ such sympathy with outcasts, but "they brought even the babes to him."

15. The "touching," doubtless, was to be imposition of hands in blessing[1]; cf Mk 10 : 16. The interference of the disciples was in no way a protest against "superstition" in asking a blessing for infants; they desired simply to spare Christ trouble.

16. "Called them" is used although the parents are addressed.[1] "Such" refers primarily to adults, not to children,

v. 13. For αυτου WH print εαυτου (BQ); 1 omits the pronoun.

v. 14. [1] The phrase evidently created difficulty. The addition of μαλλον (D lat [exc vg sy]) was easy. But for παρ εκεινον (WH, Ws, Sd, with BκL 579 D 1 22 minn vg) WΘ 69 minn (Receptus) have η εκεινος (it is difficult to distinguish which of these readings is presupposed by the versions), while ΨΔΑΛ al pl Ko X (but none of the primary versions) have η γαρ εκεινος ("or did he?"). Ti adopts the last reading as "hardest," but it is too hard to be original; Ws thinks that γαρ arose as a misreading of παρ.

v. 15. [1] sys has "place his hands upon," syc has "bless."

v. 16. [1] Perhaps B's reason for omitting αυτα (WH bracket); sysc have only "said to them."

although Z is perfectly right in saying that τοιούτων "includes τούτων or, rather, καὶ τούτων." Hence the virtue implied cannot be "innocence." "Childlike faith," in the sense of "credulity," is obviously irrelevant. "Trustful simplicity" (so usually) is probably the best interpretation. "Humility" puts the accent in the wrong place, and is not quite accurate as a description of childhood.

JW's note on Mk's parallel is extremely valuable. He says, with justice, that this childlike quality is impossible of achievement if it is made an object of direct endeavor. (Yet it should appear indirectly as a result of healthy moral development, if self-consciousness be avoided.)

17. The entrance into the Kingdom, like the Kingdom itself, is future. So "reception of the Kingdom" is here reception of Christ's teaching concerning the Kingdom.

(15–17) Cf Mk 10:13–16, Mt 19:13–15.

The Lk–Mt contacts are:—In v. 16 ὁ δέ and καί. The common omissions are:—From Mk v. 14 "seeing" and "moved with indignation" and from Mk v. 16 "embraced"; the last two terms were probably thought too "human." And from Mk v. 16 the very unusual form κατευλόγει.

(15) The insertion of καί helps connect with v. 14. Cf on 4:39. βρέφη was probably deduced from προσέφερον (W, Z); it intensifies the moral. Lk seems to think "seeing" should stand here to explain the disciples' interference, and he then omits it where Mk applies it to Christ. (16) προσεκαλέσατο αὐτά replaces Mk's ἠγανάκτησεν. This makes the narrative more compact (Z), and renders Mk v. 16 needless (Hz, Ls, Z).

18–27. The unwilling ruler.

The connection appears to be "children are accepted where the rich are rejected."

18. A "ruler[1]" (= "elder") was a member of a local sanhedrin, charged with general administrative and judicial functions; cf 12:58 and 14:1. For the question and its answer cf 10:25 f. Certain commentators argue that the man showed a perverted moral sense[2] in emphasizing "doing," rather than "being," but this is captious.

v. 18. [1] Om lat (exc vg). [2] Cf 213 minn πειραζων αυτον και λεγων.

19. To Christ "goodness" was essentially an active virtue, displaying itself in benevolence of all sorts (Mt 5:44–48); cf especially Wl, Ls. Hence only the Infinite can be truly "good," for only the Infinite can fully exercise such benevolence. Cf Justin's form of the saying in *Apol.* i, 16, *οὐδεὶς ἀγαθὸς εἰ μὴ μόνος ὁ θεὸς ὁ ποιήσας τὰ πάντα*,[1] "no one is good save God alone, who made all things." W, Z object that "good" does not properly have so full a content, but such insistence on the Greek is unjustified; the Aramaic adjective could not distinguish between active and passive goodness.

Even the strictest Christology should find no difficulty in the saying, for the limitations necessarily imposed by the Incarnation were limitations on Christ's "goodness" in this sense. Older commentators avoided dogmatic obstacles by a facile but impossible exegesis. Even P finds in the words only a rebuke of the questioner's lack of trust in God; this may be implied in the saying, but it is inadequate as a complete explanation.

20. As God is the sole standard of goodness, the answer to the ruler's question is a summary of God's commandments. Lk's order[1] for the 6th and 7th is found also in Rom 13:9, Jas 2:11, Philo *De Dec.*, and is probably due to some liturgical practice. The 5th Commandment is placed at the end, perhaps because its application is narrower.[2] It need not imply that the questioner was young (despite Mt 19:20); "from my youth" tells rather against this.

21. The enumeration of the Commandments could be a drastic moral test, if all the implications Christ drew from them were included. But it does not appear that this test was intended in the present case, and the man certainly confines himself to the literal wording of the Decalogue. On this basis his reply is doubtless true, and he is not open to reproach for making it.

22. Whatever may be the case in v. 20, the fulness of Christ's

v. 19. [1]Ti omits and WH bracket the article before θεος (om B*ℵ*). θεος ο πατηρ is very common in patristic citations; cf WH, Appendix (on Mt 19:17).

v. 20. [1] Corrected in minn it vg sy; Ψ minn af omit μη φονευσης. [2] Ti adds σου after μητερα, with ℵΔ sa bo Λ al pl Ko sy, but this is conformed to what precedes.

v. 21. At the end Sd adds μου (om BD l syc), but cf Mk.

v. 22. WH (in brackets), Ws insert τοις before ουρανοις, with B sa bo D.

demands is now brought out. "Yet" is probably ironical (W). The adjuration is unique, for not even the apostles were required to *sell* all that they had; in the present case the motive was based on the special situation, which doubtless involved features that are lost to us. The man appears to be offered apostleship (P).

23. The test was unsuccessful, and the man stood[1] speechless and chagrined.

24. His expression showed his refusal and Christ replied with a reproof, couched in general terms and not addressed exclusively to the ruler. Entrance into the Kingdom is made into more of a present act than in v. 17. δυσκόλως here and in the parallels only.

25. The expression denotes simple impossibility. βελόνη[1] here only; τρῆμα possibly in Mt also. Both are common words in Greek.

26. "Then who?" is most naturally taken as, "Who, if the wealthy are rejected?" Such an opinion is common in "popular" theology everywhere, but Rabbinical tradition should not be accused of propagating it. To translate, "What rich man?" (W), or, "Who, if this model character is rejected?" (Z), is arbitrary.

27. "God's power can accomplish even this miracle." Nothing is explained as to the manner of accomplishing it, however. Ls interprets, "God can give a rich man strength enough to sell all his possessions," but this is too narrow; Z renders, "The salvation of *any* soul is a miracle," but this exaggerates Christ's teaching to an impossible degree (cf JW).

(18–27) Cf Mk 10:17–27, Mt 19:15–26.

The Lk–Mt contacts are:—In v. 21 the active ἐφύλαξα (Mk's middle may be intentional but its force is obscure). In v. 22 ἔτι (used quite differently and an easy addition), and the plural οὐρανοῖς (Mt's text is uncertain but he prefers the plural). In v. 23 ἀκούσας for Mk's στυγνάσας (tautological with the following λυπούμενος). In v. 24 δέ and εἶπεν. In v. 25 τρήματος (τρυπήματος, Mt?) for Mk's τῆς τρυμαλιᾶς

v. 23. [1] 213 alone has απηλθεν (Ta). Sdm has εγενετο (against BʁL 579).
v. 24. WH bracket the article before Ιησους (om B).
v. 25. [1] Θ has the curious βελονης μαλιας ραφιδος.

(a very rare word). Also εἰσελθεῖν (for Mk's διελθεῖν) to accord with the following prepositions. In v. 26 (οἱ) ἀκούσαντες, used rather differently (W), but perhaps worth observation (but cf textual notes). In v. 27 δέ, εἶπεν, and perhaps ἔστιν.

The common omissions are:—From Mk v. 17 "on the way" and "and kneeling." From Mk v. 19 "do not defraud" (not in the Decalogue). From Mk v. 20 διδάσκαλε and μου. From Mk v. 21 "looking upon him loved him" (a touch that Lk–Mt would have thought improper, in view of the sequel), and the article before πτωχοῖς (cf Lk 14:13, Mt 26:9; the anarthrous use of this noun was common [Mk's text is uncertain]). Mk v. 24 entire, except for a trace in Mt; this verse adds nothing to the narrative. From Mk v. 26 πρὸς ἑαυτούς, for Christ answers the question here. From Mk v. 27 οὐ and γάρ.

None of the above has particular significance.

(18) After the usual initial abbreviations, Lk styles the questioner a "ruler," deducing this probably from his riches (Hz, Ls). (20) The order of the Commandments in Mk is uncertain; either Lk or Mk (or both) may have been influenced by local usage. (21) W translates Mk's middle ἐφυλαξάμην by "I have guarded myself," "I have done my best." This would give Mk's form a modesty that is lost in Lk and Mt. The "Lukan" character of φυλάσσειν is irrelevant here. (22) ἀκούσας here and in vv. 23, 26 is supplied more freely than is usual in Lk; but Mk's narrative contains an unusual number of changes of speaker. The alteration of ὑστερεῖ into λείπει (here only in Lk) is a matter of taste. "All" is a natural generalization, implied in Mk. Lk has the compound διάδος, rather better than the simple verb in this context. The plural οὐρανοῖς is perhaps best explained as due to the familiar saying in 12:33; elsewhere Lk uses this plural only in 21:26 (from Mk) and in 10:20 (from Q).

(23) ταῦτα is preferable to Mk's λόγος, for v. 22 contained several elements. The elimination of Mk's "went away" is so curious that Ls suggests a pre-Markan source, but it is enough to suppose that Lk thought the ruler should hear Christ's reproof. Mk has ἔχων κτήματα twice in his vv. 22 f; Lk avoids the repetition by substituting πλούσιος at the first occurrence, while Mt makes the same change at the second. (24) Christ's words are directed chiefly at the ruler; Ls suggests that Lk thought that the disciples did not need this teaching. Cf v. 28. The change of Mk's "shall enter" into a present is doubtless to be connected with identifying the Kingdom and the church; W thinks that the present is due to the ruler's hearing the reproof, but this is rather too refined. (25) Mk's style is made more literary. (26) The astonishment of Christ's hearers probably seemed somewhat unnecessary to Lk. (27) Mk's repetition is avoided by generalizing the saying.

28–30. The sacrifices of the apostles.

28. The apostles, at any rate, had done what the ruler refused.

29–30. As illustrations of the reward in this present life Rom 16 : 13, Gal 4 : 19, 1 Cor 5 : 15, etc, may be quoted (so usually). Recompense for the loss of a "house" is found in Christian provision for needy brethren, even if Acts 2 : 45, 4 : 32 (W) specify too closely. "Father" is rightly omitted from the list, for the reward of the faithful is the One Father, but "wife" is very awkward (it gave rise to some extraordinary patristic exegesis). On these verses cf, especially, P.

(28–30) Cf Mk 10 : 28–31, Mt 19 : 27–30.

The Lk–Mt contacts are:—In v. 28 εἶπεν and the aorist of ἀκολουθεῖν (Mk's perfect is unique). In v. 29 ὁ δὲ . . . εἶπεν αὐτοῖς. In v. 30 πολλαπλασίονα, a contact not easily explicable, for the word occurs here only. In fact W argues for a Q version of vv. 29–30 (only); this is not impossible, but the evidence is scarcely convincing (and cf textual notes).

The common omissions are:—From Mk v. 28 ἤρξατο. From Mk v. 29 "on account of the Gospel"; cf on 9 : 24. From Mk v. 30 "now" and "houses . . . lands" (both repetitions), and "with persecutions" (too abrupt).

(28) The reason for τὰ ἴδια is not obvious; W calls it an intensification. (29) The addition of "wife" was easy but most unfortunate. "Parents" summarizes. Mk's "lands" is an anti-climax. The change of Mk's "my" into "the kingdom of God's" is difficult to explain; W thinks this is a conformation to v. 24, but it may also be regarded as adding cumulative evidence for the detection of a pre-Markan source, although Mt certainly read "my" in Mk. (30) ὃς οὐχί is much better than Mk's ἐὰν μή. Lk had already given Mk's v. 31 in 13 : 30.

31–34. Prediction of the Passion.

31. The δὲ makes a sharp contrast after the promises of vv. 29 f. "Unto the Son of man" may be taken after either "accomplished" or "written." The latter ("written with regard to the Son of man"; W, Hz?, P) is the more natural, although such a use of the dative after *γράφειν* is very unusual[1] (cf per-

v. 28. Ti omits the article before Πετρος, against BʁLDΘ al pl.

v. 29. Ti omits οτι, with ʁ*ΔD lat (exc f).

v. 30. Ti, WHm, Sd read απολαβη (so usually), WH non mg, Ws have the simple verb, with BDM minn a. Ws holds that D af it may be right in reading επταπλασιονα.

v. 31. [1] Cf περι του υιου in D Ferr minn lat sy; Θ has περι τω υιω.

haps Jude v. 14, 3 Macc 6:41). In any case the Greek is not good.

32. The Gentiles' share in the Passion appears for the first time, while the Jews' responsibility retires behind "delivered"; in fact, vv. 31–32 can be read so as to imply that the prophecies pointed simply to the act of the Gentiles. But this is probably more than Lk means.

34. The disciples' inability to understand is stated with extreme emphasis. This is the sixth prediction of the Passion in Lk. In four cases (9:22, 12:49–50, 13:33, 17:25) nothing is said about such a difficulty; in the other instance (9:45) the disciples at least felt apprehension. Cf critical notes.

(31–34) Cf Mk 10:32–34, Mt 20:17–19.

The only Lk–Mt contacts are εἶπεν in v. 31, and the obvious correction in v. 33. And the only common omissions are from Mk v. 32:— "and Jesus . . . afraid" (obscure), "again," "began" and "the things that were to happen to him" (all superfluous).

Lk's procedure here is quite unlike his ordinary editing of Mk, and the assumption of a non-Markan source is imperative. The reasons are:—

(a) The addition in v. 31 of τελεσθήσεται . . . προφητῶν, which is not hinted at in Mk, but which is in keeping with 9:51, 21:22, 22:37, 24:26–27, 44.

(b) Assigning the acts of the Passion to the Gentiles, something not at all in accord with Lk's point of view.

(c) The introduction of the disciples' misunderstanding in a particularly difficult place, where Mk says nothing about it.

(d) The loose Greek in v. 31, the Hebraic parallelism in v. 34, and the use of Ἱερουσαλήμ where Mk has Ἱεροσόλυμα.

These arguments seem conclusive. And (a) and (d) point to L as Lk's source; cf also the use of καὶ αὐτοί in v. 34 and the resemblance between v. 34 and 9:45.

L's wording may be reconstructed perhaps as follows by omitting the phrases that are from Mk:—τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· παραδοθήσεται γὰρ τοῖς ἔθνησιν καὶ ὑβρισθήσεται. καὶ αὐτοὶ κτλ (as in v. 34); "There shall be accomplished all the things that have been written through the prophets with regard to the Son of man; for he shall be delivered up to the Gentiles and shall be mocked. And they," etc. This is complete in itself and gives the disciples genuine reason for misunderstanding. ῥῆμα is "Lukan," but may be from L.

35–43. The blind beggar.

The narrative suddenly introduces Jericho, although v. 31 is the only indication of a departure from northern Palestine (cf 17:11). Yet Lk was evidently well aware that Jericho was near Jerusalem (19:11). The pilgrimage from the Galilean border has been passed over in silence.

35. *ἐπαιτῶν*[1] as in 16:3.

36. The presence of the "crowd" has been taken for granted. *ἐπυνθάνετο κτλ*[1] as in 15:26.

38. This is the only instance in Lk (and Mk) of "Son of David" as a title for Christ. Its only meaning can be "Messiah," for descendants of David had no power to work miracles because of their ancestry. Lk assumes that the Messianic secret had now become known (cf 19:11, 38).

39. Lk scarcely thought of the attempt to silence the beggar as an attempt to silence the Messianic disclosure.

40. This is the only instance in Lk or Acts where *σταθείς* means "halted."

42. In "saved" Lk doubtless saw more than physical healing; cf 7:50, 8:48, 17:19.

43. This enthusiasm prepares for the following scene. *αἶνος*[1] in Mt 21:16 only (a LXX quotation).

(35–43) Cf Mk 10:46–52, Mt 20:29–34.

The Lk–Mt contacts are:—In v. 37 the use of a verb compounded with παρά. In v. 38 the participle of λέγειν. In v. 41 κύριε for Mk's ῥαββουνί. The common omissions are:—From Mk v. 46 καὶ τῶν μαθητῶν αὐτοῦ, and the Aramaic name of the beggar. From Mk v. 47 "began." From Mk v. 49 the repetition of Christ's command. Mk v. 50 almost entirely (needless detail). From Mk v. 51 "answered" and "blind man." From Mk v. 52 "in the way."

None of this is of importance.

In Mk this incident stands at Christ's departure from Jericho, and Lk's transfer of it to His entrance into Jericho was a puzzle to older

v. 35. [1] προσαιτων in Ko, against BʁL 579 D 157.

v. 36. [1] WH non mg omit αν, against ΨLDΘ 1 Ferr Q al minn pl X a; the evidence for the omission is good, but the particle is bad Greek. sy read "who this was."

v. 39. 33 157 minn b omit this verse (ελεησον με . . . ελεησον με).

v. 40. WH omit the article before Ιησους (with BD 270).

v. 43. [1] D has δοξαν.

commentators (cf P). Lk's indifference to Palestinian topography is so pronounced that a special tradition is unlikely (against Z); Hz, Ls think it is placed here to account for Zacchæus' interest, but Lk would not have thought this needed explanation. W (not '01) argues that 19:1–27 stood together in L, as a continuous narrative that led up to the entry into Jerusalem, and that Lk did not like to interrupt it. This is the easiest explanation.

(35) ἐγένετο ἐν τῷ ἐγγίζειν εἰς, followed by a finite verb, is altogether in L's style; v. 35*a* was probably the continuation of v. 34 in L. As there are no traces of L in what follows, this clause must have been followed by 19:2 originally. Lk abbreviates Mk rather drastically. Mk's προσαίτης is very unliterary (Jn 9:8 is the only other occurrence); Lk replaces it by ἐπαιτῶν, which is given a more logical position. (36) Mk's ἀκούσας is explained in detail; cf 15:26. (37) ἀπαγγέλλειν is "Lukan." In Acts Lk always (7 times) uses the form Ναζωραῖος. (38) ἐβόησεν as in 9:38. Ἰησοῦ is made emphatic. (39) Mk's πολλοί is vague, and is awkward before the following πολλῷ; Lk improves. Lk prefers σιγᾶν to σιωπᾶν for some reason. αὐτός here is really emphatic. (40) Mk is compressed to the bare essentials; ἄγειν is "Lukan." ἐγγίζειν is from v. 35. (42) ἀνάβλεψον is a great improvement on Mk. (43) παραχρῆμα, δοξάζειν τὸν θεόν, and λαός are "Lukan." For the style of the conclusion cf 5:25 f and 7:29.

CHAPTER XIX

1–10. Zacchæus.

2. The redundant combination *ὀνόματι*[1] *καλούμενος*[2] is unique in the New Testament. "Zacchæus" (2 Macc 10:19) represents the Hebrew זַכַּי (Ezr 2:9). A "chief publican" must have been an official with general superintendence over the publicans of a district; Jericho as the eastern gateway for Judea's trade had especially important revenues. That *ἀρχιτελώνης* is not known in earlier Greek is doubtless mere accident.

The doubled *καὶ αὐτός*[3] is very Semitic.

3. Lk takes for granted that Zacchæus had already heard of Christ. W translates *ἐζήτει κτλ* by "sought to see which was Jesus," but this is hardly necessary.

v. 2. [1] Om Ferr (pl). [2] Om D minn G latt vg sy. [3] So WH non mg, Sd; this is much the hardest reading and can best be understood as the source of the others (the manuscript testimony is indeterminate). Ti, WHm have και ην πλουσιος, Ws και ουτος πλουσιος.

4. In the context "on before[1]" means "ahead of the crowd," the phrase is found here only. *συκομορέα* (here only, *συκόμορος* is the usual form[2]) is the fig mulberry (*ficus sycomorus*), a common wayside tree.

5. Lk certainly thought that Christ recognized Zacchæus through supernatural knowledge, but cf critical notes. Hz, Wl note that Christ's act illustrates Mt 10:11.

6. The leaders of Judaism had long ostracized Zacchæus as an irreclaimable sinner.

7. *διεγόγγυζον* is probably inceptive, "began to murmur." *καταλύειν* as in 9:12.

8. JW notes that an extended interview must have preceded Zacchæus' vow, but the narrative is not concerned with this. "Stood" has no special force and is Hebraistic. The condition after *εἰ*[1] is supposed actual, "in each such case" (W). Zacchæus doubles the penalty prescribed by Ex 22:4, 7.

If Zacchæus had "eventually left all and followed Christ" (P), the narrative would never have omitted so significant a fact; he was one of the many disciples who continued to live in their homes and to go about their usual business.

9. Here *πρός*[1] can mean only "with respect to" (against P). "House" as in 10:5; a man's family was supposed to act as he did and to share his fate. Cf 13:16; Lk could not have thought that a man with such a name as "Zacchæus" was a Gentile (against Hz, Ls).

10. For this final generalization cf 5:32. It should not be taken too closely with v. 9 (against K).

(1–10) Peculiar to Lk.

From L; cf ἰδού with no verb and the (ungraceful) double καὶ αὐτός

v. 4. [1] WDA al pl Ko omit εις το; lat omit the whole phrase, except d ("antecedens ab ante"), af ("præcessit autem in priore"). [2] But not found among the variants.

v. 5. sys omits the first clause (ηλθεν . . . τοπον), which D 157 af it syc paraphrase. The insertion of ειδεν (αυτον) before (157), after (Ko), or in place of αναβλεψας (D sy) smoothes the sentence (Bא 33 L 579 sa bo Θ 1-family minn om ειδεν). WH bracket the article before Ιησους (om B).

v. 8. The orthographic variations for ημισια are almost countless. WH bracket the article before πτωχοις (om B minn). [1] Om R sy.

v. 9. WH bracket the article before Ιησους (om B) and the final εστιν, which Ti omits (with א*LR). [1] af d r omit προς αυτον; R latt read προς αυτους.

in v. 2, ἁμαρτωλός in v. 7, the use of κύριος in v. 8, and the special interest of vv. 8–9.

(1) Probably from Lk; διέρχεσθαι (in v. 4 also) is "Lukan" and confusing; it puts the event inside the city, where trees were not likely to be found (Wl, K), whereas L's introduction (underlying 18:35) placed the scene just before the entrance. (2) ἀνήρ, ὀνόματι and καλούμενος are all "Lukan," but Lk is scarcely responsible for the whole combination. (4) In "sycamore" Ls detects a reference to the grafting of the Gentiles into the root of Abraham (!). (5) τόπος after ἐπί occurs in Lk only in L (22:40; 23:33; not in Acts). ὡς is "Lukan." (7) For διαγογγύζειν cf on 5:30, 15:2. ἀνήρ is "Lukan" and unnecessary, but there is no reason to treat this whole verse as a gloss (against W, Hz). (8) For συκοφαντεῖν cf 3:14, but ὑπάρχειν is "Lukan." Ls continues his allegory here:—Zacchæus does not follow Christ, and so he is meant as the type of later Gentile converts. (9) Cf on 13:16. "House" has nothing to do with "the Gentiles" (against Ls). (10) Lk's generalization; note the public and unambiguous use of "Son of Man."

It is difficult to see any reason for questioning the general accuracy of this section. The only obscurity is Christ's recognition of the publican in v. 5, but Christ was doubtless accompanied by disciples who had made arrangements in advance and who would point out Zacchæus as a possible host. The only feature that the story has with the call of Levi is the appearance of publicans in both; Levi was called to apostleship, not to conversion (against Wl, Ls). And, "To interpret Bartimæus of Jericho as 'son of the unclean,' and Zacchæus of Jericho as 'son of the clean,' is to make one's self ridiculous" (Wl, on Mk).

11–28. The parable of the minas.

This section is given as an explicit contrast to the preceding.

11. The mention of "salvation" in v. 9 could suggest to the listeners that the Kingdom was at hand (so usually), but Lk lays no stress on this (cf K). *αὐτῶν*[1] is *ad sens.* The significance of the nearness of Jerusalem is obvious. *προσθείς* is very Hebraistic (יסף). *ἀναφαίνειν*[2] in Acts 21:3 only; P reads too much into the word when he paraphrases "they were certain of a glorious *pageant.*"

It should be needless to say that in Lk's mind the antithesis to "immediately" was "distant a few decades," not "many centuries." Still, Lk would have seen in the passage a correc-

v. 11. [1] Om 69 minn. [2] αναφερεσθαι in Γ.

tive of apocalyptic excitement even for his own day (Jl, Hz, JW, Ls).

12. The story is founded on the relations of the Herodian princes with Rome, probably with special reference to Archelaus (*Antt* XVII, ix [206 ff], etc), although Jl questions any particular allusion to Rome.

13. The nobleman had many servants, out of whom he selected ten for a special test. "Mina" is found in this parable only; it is the LXX transliteration of מָנֶה, the syncopated form (*μνᾶ*) doubtless being Aramaic. From Ezekiel's day (Ezk 45 : 12 in corrected text) the *maneh* weighed fifty shekels; this in silver would give a value of ca. $20.00, no very great sum. (A mina of *gold* would have been specified as such.) *πραγματεύεσθαι*[1] here only. *ἐν ᾧ*[2] is "pregnant," "during the time until."

To Lk this whole narrative was a transparent allegory of the church during the absence of Christ. The number "ten" probably signified completeness to him, representing Christians in general (W). If he interpreted the gift of the minas he probably thought of the gifts of the Spirit.

14. Cf *Antt* XVII, xi (299 ff), xiii (339 ff). The aorist *βασιλεῦσαι*[1] means "to become king." Lk hardly thought, however, of a postponement of the Parousia through the Jews' unbelief (against Jl); the embassy is not to be allegorized.

15. The efforts of the delegates were unsuccessful, but the newly made king does not occupy himself with his enemies until v. 27. His first care is for the servants whom he was testing; perhaps the allegory thinks of "judgment beginning at the house of God" (1 Pet 4 : 17). *διαπραγματεύεσθαι*[1] (here only) takes up the simple verb in v. 13.

16. *προσεργάζεσθαι* here only.

17. The object of the test in v. 13 becomes evident; by it the

v. 13. [1] The aorist imperative is to be read, with BℵLMA al pl (Ti, WHm, Ws, Sd); the present imperative is a correction ("keep on working"). WH's preference for the aorist infinitive rests on speculation (ii, p. 309). [2] εως in ΔΘ al pl Ko.

v. 14. [1] Present in Θ 157.

v. 15. Ti, Ws read τις τι διεπραγματευσατο (ΔΘA al pl Ko latt vg syp); WH, Sd have τι διεπραγματευσαντο (Bℵ 33 L 579 sa bo D af sysc); there are several "mixed" readings. The first form seems rather too painstakingly exact. [1] Simple verb in WΔ minn.

king endeavored to determine how far his various servants were worthy of office in the realm he had to organize. Lk may or may not have thought of authority in the coming Kingdom (cf 22:28–30). "Least" may be allegorical for "money" (cf 16:10), but this is probably too narrow; "in earthly tasks generally." εὖγε here only. ἴσθι ἔχων is not especially good Greek.

18–19. The reception of the second servant is told in an abbreviated form.

20. "The other" is surprising, for eight servants remain. But all reference to seven of them is omitted; P argues that they are taken for granted, but the article before ἕτερος contradicts this. Cf critical notes. σουδάριον is a Latinism. As a mina weighed only about two pounds, a small cloth was sufficient for wrapping this quantity of silver.

21. The servant pleads the danger of running any risk with a man of his master's character. His sharp practice, whether at the accounting table or in the field, was notorious, and he would be remorseless if his property was lost. How a servant could venture on such insolent frankness is not explained; it might be comprehensible in speaking to an ordinary master, but not to a king.

The allegory breaks down at this point, for the master is clearly not Christ (against P). Still, Lk may have thought the words an impudent slander (Ls, cf Z).

αὐστηρός here only.

22. The master accepts the servant's characterization with grim complacency. Indeed, the servant has underestimated the hardness of his character; he is almost as angry at the failure of possible profit as he would have been at actual loss.

23. The servant has been stupid, as well as lazy, for he has overlooked an easy means to contribute something to his master's welfare. The bankers of Palestine evidently enjoyed a good reputation for security.

The allegorical meaning of this speech was a sore puzzle to older expositors, who generally interpreted it as a description of the minimum Christian routine. But no allegory appears to

v. 18. ετερος for δευτερος (157 lat) is "harder"; ο ετερος in D.

be meant; the negligence of the servant is simply expressed in concrete language.

24. The servant is punished by being deprived of any share in his master's favor. Ls notes that "ten" here should be "eleven," but this is strained. Much more serious is the fact that the first servant has ten cities, as well as ten minas, so that this additional mina would be a trifling gift (Jl, Ls). Cf critical notes.

25. P breaks into the parable at this point and makes "Christ's auditors" the subject of "said"; but this is most artificial.[1] Ls detects a reference to Jewish-Christian jealousy of Gentiles (!).

26. The omission of εἶπεν δέ[1] heightens the climax. Cf 8 : 18; here δοκεῖ[2] is needless. The speaker is the king in the parable, not Christ, but to Lk the two were identical.

27. The enemies of v. 14 are finally mentioned. To Lk this whole scene lay in the eschatological future, so any reference to the destruction of Jerusalem is impossible (against Ls).

28. This verse returns to v. 11. Now that Christ had attempted to discourage the enthusiasm, He could proceed. ἔμπροσθεν[1] is curiously used. It may mean "forward" (W, Ls), or "as leader" (Z); by v. 4 the former is preferable.

(11–28) This section very obviously contains two distinct elements. In vv. 15–26 there is a parable taken from human life, illustrating the relations between man and God but not paralleling them in detail. This parable dealt with a master and three servants. The master was not a king; cf his unregal anxiety about the interest on a single mina in v. 23 and the servant's insolence in v. 20. And this parable has a fairly complete parallel in Mt 25 : 14–30, and is presumably from Q (or has been influenced by Q).

In the second place, vv. 11, 12, 14, 27 (at least) contain a wholly independent story. This is likewise a true parable, for it is self-consistent as a simple narrative of human events, but it is likewise capable of being treated as a pure allegory. Its source is L; cf μισεῖν (v. 14), and ἐγένετο ἐν τῷ followed by an aorist infinitive and καί (v. 15), while for βασιλεύειν ἐπί with the accusative (v. 27) cf 1 : 33.

v. 25. [1] The awkwardness, however, is doubtless responsible for the omission of the whole verse in W bo D 69 minn af b ff$_2$ sysc.

v. 26. [1] Inserted (variously) in minn i syp. [2] Inserted in Θ 69 minn syc.

v. 27. D completes by adding Mt 25 : 30.

v. 28. [1] D af it omit; sysc have "thence."

(11) W thinks that the first few words are due to Lk, but Lk would hardly have employed the Hebraistic use of προσθείς (although the verb itself is "Lukan") or the loose αὐτῶν. (12) Lk may have added καὶ ὑποστρέψαι (the verb is "Lukan"). (13) The connecting link between the two parables was that both contained a charge to servants by a departing master. L's parable obviously contained ten servants, but the charge imposed on them is lost, as the two versions are joined here. (W thinks that this whole verse belongs to L, Wl assigns it all to Q.) Ls thinks that the ten servants contain a reminiscence of the ten virgins in Mt 25:1, but this is only conjecture.

Lk and Mt (25:14) have in common καλέσ(ας), δούλους, and -ἔδωκεν αὐτοῖς. As regards the amount given to the servants, Lk's "mina" is unquestionably right. Lk would not have introduced this Jewish word, while Mt's (v. 15) "talents" (an enormous sum of money) is in conflict with "few things" in his vv. 21, 23. And Mt's diversity in the amount of the gifts, "to each according to his own ability," seem to be due to allegorizing (Wl).

(14) From L. Cf on 14:32. In L these "citizens" were the anti-Christian Jews, who rejected the preaching of Christ as Messiah. The use of τοῦτον is "Lukan." (15) This verse has little parallel in Mt and is evidently in part from L; for ἐπανέρχεσθαι cf 10:35.

(16) Cf Mt v. 20; Lk seems to be generally original. Jl objects to the exaggerated ratio of gain (1:10), but this is hypercritical. But Wl thinks Lk's σου is allegorical. παραγίνεσθαι is "Lukan." (17) Lk agrees with Mt v. 21 in εὖ(γε), ἀγαθε δοῦλε, and πιστός. Here Mt is simpler; Lk's ἐν ἐλαχίστῳ corresponds to his 16:10, and his insertion of "cities" is due to the L admixture (or is from L directly). But Mt's final clause is an obvious gloss. (18–19) Mt's fuller form is preferable.

(20) Cf Mt v. 25. As in Mt the "mina" had grown to a "talent," a different method for secreting it was necessary. But no reason appears for Lk's and Mt's difference in order. W thinks Lk has been influenced by L, but there is no evidence of this; the use of ἰδού here is good Greek. ἕτερος is "Lukan." (21) Cf Mt v. 24. W, Jl, Ls (against McN) prefer Lk's αὐστηρός to Mt's σκληρός, but Lk's αἴρεις ὃ οὐκ ἔθηκας seems reflected (Ls) and influenced by v. 23. (22) Lk's ἐκ . . . σε may (W) or may not be a reflected addition, but the other variants are connected with those of v. 21. (23) The agreements are very close. Jl thinks that Lk's interrogative form and his (technical) ἔπραξα ("Lukan") are refinements, while W contends for the originality of Mt's καὶ ὀκνηρέ. σύν and πράσσειν (in this sense?) are "Lukan." (24) Lk's first four words are a studied improvement (so usually). Otherwise Lk and Mt are practically identical. (25) Probably a transition verse added by Lk (so usually). (26) λέγω ὑμῖν is doubtless due to Lk, who has also given ἀπ' a better position. Whether καὶ περισσευθήσεται

was added by Mt (W, Hz, JW) or omitted by Lk (Jl, Hk) is indeterminate. Mt's v. 30 is a gloss.

(27) From L, with L's intensity of feeling (cf Wl, JW). ἄγειν is "Lukan." (28) Also from L, as it continues v. 11.

The insertion of the parable from Q into this section from L may be referred without hesitation to Lk.

The L parable could not have been delivered in public by Christ. That He spoke in such terms to the innermost circle of His disciples is just conceivable, but the general tone (especially the passionate character) make a later Jewish-Christian origin rather more than probable (so usually). The fragmentary character makes closer dating impossible; Hk thinks that Mt 22:6 stood in this parable.

Q's parable, on the other hand, is obviously in Christ's style (note especially its freedom from allegory). It could have formed part of His public preaching on the coming Messiah, for the departure of the master is a subordinate element; cf on 12:35–38. Indeed, W, Ls hold that the original application was not eschatological at all; this is possible though not likely (cf Jl). v. 26 evidently was not originally part of the parable, though Lk has not recognized this (cf exegetical notes). JW thinks that the original form ended with v. 23, and that v. 24 was added in Q to connect with v. 26. For a possible continuation cf on 16:10–12.

If there is any relation between this parable and Mk 13:34, Mk is secondary (against Wl).

29–38. The triumphal procession.

29. The site of Bethany seems definitely established near *el-Azarîyeh*, some two thousand yards from the corner of the Haram, slightly south of east. The situation of Bethphage is more uncertain. A tradition that is at least as old as the Crusades, however, places it not quite half way between Bethany and Jerusalem, on the road running over Olivet. The Synoptic notices are of no help in determining the relative positions of the villages, for εἰς Βηθφαγὴ καὶ Βηθανίαν may mean "to Bethphage and then to Bethany," or "between Bethphage and Bethany" (Z), or "to Bethany, which lies near Bethphage" (W on Mk, cf P). But πρὸς τὸ ὄρος here (cf v. 37) can only mean "as far as the eastern slope of the mount," an indication that accords with the Crusaders' site for Bethphage.

The accent of ἐλαιων[1] is very uncertain, but it seems simplest to treat the form as a proper name, Ἐλαιών.

v. 29. [1] D has το ορος των ελαιων καλουμενον.

The two messengers are not named.

30. W thinks that this "village" was Bethany, while Z argues for Bethphage; the question is indeterminate, but there is no reason to think of some third unnamed village (against P). *κατέναντι*[1] (LXX) occurs here only in Lk, and its use as an adjective is curious. A "pregnance" at the beginning of the second clause can be avoided by translating "in which,[2] as ye enter, ye will find."

The characteristics of the animal fitted it for a sacred use, but the choice of an unbroken ass for a solemn procession was, to say the least, remarkable.

31. *ὅτι* is "because," balancing *διὰ τί*. The use of "Lord" would be very unnatural, if the man were not thought to be a disciple.

33. *οἱ κύριοι* makes a curious (intentional?) contrast with *ὁ κύριος*.

35. *ἐπιρίπτειν* in 1 Pet 5:7 only.

36. Logically, the subject of "spread" should still be the two messengers. But this is impossible, and "the disciples" must be understood, although such an omission of the subject is unusual in Lk. The road was carpeted as for a royal procession.

37. *ἤδη*[1] seems to imply "even before the descent of the mount was reached." The past miracles[2] were the cause of the crowd's enthusiasm: "disciples[3]" is used in the widest possible sense. *κατάβασις* here only.

38. The acclamation begins with Ps 118:26, with the in-

v. 30. WH, Ws begin with λεγων (BNLDΘ Ferr minn); otherwise ειπων. [1] απεναντι in 579 minn; 213 1071 conform to Mk. [2] D sy have και for εν η.

v. 32. D abbreviates into και απελθοντες απεχριθησαν οτι ο κυριος κτλ (v. 34), omitting all of v. 33 and most of v. 32. Wl thinks this is original, particularly as af sys also omit most of v. 33 (after πωλον). But such an extreme condensation of Mk would be unlike Lk, while an interpolator would have copied Mk more exactly.

v. 35. VF omit the first clause (και . . . και); D af do so partly.

v. 36. WH, Ws have εαυτων (BA al); Ti Sd read αυτων (א al).

v. 37. [1] Om DMΓ׳ minn af a sy sa. [2] it (exc a q f) omit περι . . . δυναμεων (not understood?); D r sysc generalize by not specifying miracles. [3] latt syc omit.

v. 38. The problem in the first part of the salutation is complex. The authorities may be divided into three general classes:—

1. With both βασιλευς and ερχομενος:—(a) ο ερχομενος βασιλευς (Bulk of MSS; Sd, WHm). (b) ο ερχομενος ο βασιλευς (B sa bo sy ["the king who cometh"];

sertion of "King." Nothing could be more explicitly Messianic.

The best paraphrase of the second portion seems to be, "Peace is prepared by God in heaven to be bestowed on men,—may He who dwells on high be glorified!" So W, Z; cf on 2:14. To acclaim the Messiah is to acclaim the peace that will come from God. But such liturgical ejaculations should not be construed too closely.

Wl makes needless difficulty by translating "may peace be granted to Heaven," a rendition that he rightly finds incomprehensible. Ls thinks that earth is disregarded, and that the peace and glory of heaven alone are praised; this is possible.

(29–36) Cf Mk 11:1–8, Mt 21:1–8.

The Lk–Mt contacts are:—In v. 29 two aorists in place of Mk's historic presents. In v. 30 participle constructions (twice) to avoid καί, and ἄγειν for Mk's φέρειν (a great improvement, made again in v. 35). In v. 31 ἐρεῖτε ὅτι for Mk's εἴπατε; but both Lk (cf 22:11) and Mt are much fonder of ἐρεῖν than Mk, while in Mt the repetition of εἰπεῖν is avoided. And ὅτι in Lk is causal, while in Mt it is recitative. In vv. 32–33 δέ and the participle constructions. In v. 35 the (preferable) compounds with ἐπ-. In v. 36 ἑαυτῶν (text?) the avoidance of Mk's "pregnant" ἐν τῇ ὁδῷ.

None of this is particularly significant, but there is a very difficult contact in v. 29, if D 700 latt vg are right in omitting "Bethphage" from Mk 11:1. In this case a pre-Markan source would be certain, for Lk would never have inserted this word editorially. But the evidence for this reading is insufficient, while a simplification of Mk's complicated ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν would have been natural.

The common omissions are:—From Mk v. 1 "his." From Mk v. 2 "into it" (superfluous). From Mk v. 3 "back hither," perhaps partly as obscure and partly as undignified (Christ promises to return the borrowed ass). But this omission helps to obscure the historic basis of

WH text, Ws). (c) "qui venit rex" (latt vg syj; this may represent either [a] or [b]). (d) ο ερχομενος εν ονοματι κυριου ευλογημενος ο βασιλευς (D c ff$_2$ r i s; Zahn). (e) So, but ending βασιλευς (no article) του Ισραηλ (157).

2. Without ερχομενος: ευλογημενος ο (om H) βασιλευς (ℵ*H af l*; Ti, WHm, Wl).

3. Without βασιλευς: ευλογημενος ο ερχομενος (W 579 Λ* minn); so Mk–Mt.

Not very much can be made out of this confusion, but 1 (b) can be perhaps best understood as the source of the others (Ws). It is "hard," but it can be understood as technically Jewish, as it treats "he who cometh" practically as a proper name.

the story. From Mk v. 4 "tied . . . street" (needless and obscure). From Mk v. 6 "unto them" and "they let them go" (needless).

No pre-Markan source is indicated.

(29) In the first clause L's vocabulary is strongly marked; note ἐγένετο with finite verb and ὡς ἤγγισεν εἰς. This probably represents the continuation of v. 28 in L, which Lk has interrupted to insert the following verses from Mk. ἐλαιών is perhaps from L (cf 21:37, Acts 1:12), but καλούμενον is "Lukan." (30) Mk is condensed slightly. πώποτε is more dignified than Mk's οὔπω, and it avoids Mk's double negative (W). ἄγειν is "Lukan." (31) ἐρωτᾷ ("Lukan") is an improvement. The phrasing διὰ τί λύετε; οὕτως ἐρεῖτε· ὅτι gives the sentence balance. For διὰ τί cf v. 23. Lk thought it needless to state that Christ's command would be obeyed. (32) Mk's missing subject is supplied from the verb in v. 29. The repetition in Mk is abridged. (33) οἱ κύριοι makes Mk's τινές less vague. (34) Lk has used Mk's καθὼς εἶπεν in v. 32, so here he expands Mk, to avoid monotony. (35) ἄγειν is "Lukan." Lk avoids repeating τὸν πῶλον. The use of ἐπιρίπτειν is a matter of taste; Hz thinks it no improvement on Mk. Mk's last clause is made clearer; ἐπιβιβάζειν as in 10:34. (36) The genitive absolute gives a better connection, but it seems to have displaced Mk's πολλοί rather awkwardly. After the present participle in the genitive absolute, Mk's aorist is made an imperfect. But the reason for the disappearance of the tree-branches is not clear. W thinks that Lk avoids introducing a new theme, but this seems insufficient. In W sys Mk 11:8*b* is omitted, and the clause may be a gloss from Mt. Or the omission in Lk may be due to the use of L, which begins at this point.

(37–38) Cf Mk 11:9–10, Mt 21:9.

Here Lk's resemblance to Mk is very slight, and Lk's source is L; cf ἐγγίζειν and ἄρχεσθαι in v. 37. Note also the contact with Jn 12:12 f (JW), the exact knowledge of the topography, and the resemblance to 2:13–14.

(37) Ls argues that the topography was taken by Lk from 2 Sam 15:32 (!). He also holds that περὶ δυνάμεων is an attenuation of the Messianic character of the demonstration, but cf exegetical notes. The attraction of ὧν is "Lukan." (38) Wl asserts that this verse is the source of 2:14. But he gives no reason, and he overlooks the fact that the parallel extends to v. 37 and 2:13.

39–40. Complaint of the Pharisees.

39. W finds that the Pharisees were afraid of a Messianic uprising, but this specifies too closely.

40. Christ refuses. If man did not hail Him, inanimate nature

would find a voice. Note the deliberate use of an indicative[1] after *ἐάν*. Christ's phrase was doubtless proverbial; Hz thinks of Hab 2 : 11 as the eventual source (contrast Wl).

(39–40) No indication of source is offered by this little saying. Hz, Ls connect it with Mt 21 : 15 f, but the passages are widely different. McN even argues that Lk's "stones" and Mt's "children" are the result of confusion in a common Aramaic original, but this is fanciful.

41–44. Lament over Jerusalem.

41. The passage must be translated, "while he drew near, as the city came into view." Apparently the narrative thinks of reaching the "descent" of v. 37; i. e., the moment of attaining the summit.

42. "Thy[1]" with "day" and "peace" specializes too closely. If *καί γε*[2] is read before *ἐν* the phrase receives a special accent, although the force is difficult to reproduce in English. *καὶ σύ*[3] is probably "thou, as well as those who have accepted me." The impressive suppression of the apodosis[4] is intentional. "Hid" is read most naturally as a simple statement of fact, without such a special implication as "by God's decree" (against W, Hz).

43. Note the very Hebraistic style of the first six words[1]; 5 : 35 and 17 : 22 are different. The prediction is only a paraphrase of Isa 29 : 3, *καὶ κυκλώσω ἐπὶ σέ, καὶ βαλῶ περὶ σὲ χάραχα, καὶ θήσω περὶ σὲ πύργους*, with the compounds *παρεμβαλοῦσιν*[2] and *περικυκλώσουσιν* (both, like *χάραξ*, here only).

44. The first clause is formed on Ps 137 : 9, *ἐδαφιεῖ τὰ νήπιά σου πρὸς τὴν πέτραν*. Hence the verb[1] (here only, and rare) must mean "dash"; Wl, JW give themselves needless trouble

v. 40. Before εαν Ti, WHm, Sd insert οτι (against B*WΘ 69 minn af it). [1] So in BאLΔA al; the subjunctive (Sd) is a correction. D has σιγησουσιν.

v. 42. [1] Read in both places by Ti, in the first instance against BאΨL 579 bo DΘ 1 157 minn A af f i q s sycj, in the second against BאL 579 bo Θ minn (D Ferr minn lat [exc a] have σοι). [2] So Ti, against BאL 579 sa DΘ 157 minn af f q s syj (sysc vg have "and" (και? καιγε?)). [3] Ti places this phrase after εγωϛ, against BאL 579 minn syj, which have it after ταυτη; sy omit it and af it (exc c f q) omit και. [4] 157 supplies ηρωτησας αν; A* omits νυν . . . σου (homœoteleuton?).

v. 43. [1] sysc omit επι σε; D transposes the phrase after the next verb. 157 inserts the article before ημεραι. [2] So אC* 33 L 579 Θ minn (Ti, WH non mg, Sd). περιβαλουσιν in BWΔA al pl Ko (WHm, Ws). D has βαλουσιν, G επιβαλ., N παραβαλ.

v. 44. [1] εκδαφ. in 213 minn.

in their translations. For the use of ἐπισκοπή cf that of ἐπισκέπτεσθαι in 1 : 68, 78, 7 : 16 (and cf also 1 Pet 2 : 12).

(41–44) Peculiar to Lk.

From L; cf ἐγγίζειν (with ὡς) and κλαίειν in v. 41, while on ἐπισκοπή (v. 44) cf 1 : 68. And Lk uses κλαίειν ἐπί elsewhere only in L (23 : 28 *bis*). Note, moreover, how v. 41 continues v. 37, the knowledge of Jewish topography, and the Hebraistic style of v. 43. But τὰ πρός in v. 42 and συνέχειν in v. 43 are "Lukan."

W (cf K) seems perfectly right in holding that there is no compelling reason for dating this passage later than 70 A. D., for the prediction is simply formed from the Old Testament. Just as the Jews built up an apocalyptic predicting the destruction of persecuting Rome, so Palestinian Christians were certain to build up an apocalyptic predicting the destruction of persecuting Jerusalem. And these Christians, moreover, had Christ's prophecy of the destruction of the Temple as a powerful incentive. Sayings of this sort must have been in Christian circulation long before the outbreak of the war with Rome (cf Acts 6 : 14).

Indeed, this saying is even comprehensible as an utterance of Christ. But in this case L has placed the saying in an impossible position; Wl calls attention to its inconsistency with Christ's tone of exaltation immediately before and afterwards.

Ls (cf Hz) thinks that 2 K 8 : 11 ff has been of influence in forming the section. But this passage is rather remote.

45–46. Cleansing of the Temple.

45. The actual arrival in Jerusalem is taken for granted. "Began" has no special force; W translates, "He began by cleansing, so as to have a place for teaching," but this supplies too much. "The sellers" are introduced as a well-known class; such men were familiar in Greek temples also.

The history of these Temple markets is obscure, but Christ could not have carried out the cleansing without popular approval and support; His personality would have been insufficient in itself to overawe the Temple police. Evidently the markets were hated, doubtless because of a reputation for sharp dealing.

46. The quotation[1] is from Isa 56 : 7, followed by a reference to Jer 7 : 11; the Temple was defiled by the dishonesty of the

v. 46. [1] The initial καί (B^{c}LΘ 1 Ferr 157 minn R c) is commonly omitted or changed to ὅτι.

merchants. The saying scarcely thinks of disturbance to the worshippers caused by the noise of the animals. And "prayer" is of course not put in opposition to "sacrifice."

(45–46) Cf Mk 11 : 15–17, Mt 21 : 12–13.

The only Lk–Mt contact is the position of αὐτόν in v. 46. The common omissions are:—Mk v. 16 entire (of no special interest). From Mk v. 17 the interrogative form and the phrase "for all the nations" (capable of misinterpretation).

(45) Lk's interest in the Temple is slight, and Mk's narrative is compressed into unusually small compass. The awkwardness of ἤρξαντο is due to Mk. (46) Mk's mention of teaching is placed better in v. 47. The substitution of ἔσται for κληθήσεται perhaps adds emphasis (W), while the declarative form is more dignified.

47–48. Christ's teaching in the Temple.

This little section is really only the introduction to 20 : 1–8.

47. Lk seems to imply that the cleansing of the Temple inaugurated a teaching ministry of some length. *τὸ*[1] *καθ' ἡμέραν* as in 11 : 3. "The principal men" as a class distinct from "high priests" and "scribes" would correspond to the "elders[2]" of 9 : 22, 20 : 1.

48. *ἐκκρέμεσθαι*[1] here only; "hung upon" is an excellent translation.

(47–48) Cf Mk 11 : 18.

The omission of Mk 11 : 19–27*a* leaves a gap, which is filled up by expanding Mk 11 : 18, apparently with a reminiscence of Mk 12 : 35 also. καθ' ἡμέραν, λαός, and τὸ τί are "Lukan," while Lk is certainly responsible for οἱ πρῶτοι also (Acts 4 times). ἐκεκρέμετο is vastly preferable to Mk's ἐξεπλήσσετο as giving a reason for fearing Christ. And Lk is very fond of εὑρίσκειν and ἅπας.

The substitution of λαός for Mk's ὄχλος in v. 48, however, seems to indicate something more than a "Lukan" preference. For, as has often been noted, in 19 : 47–22 : 2 λαός occurs 11 times, while ὄχλος (otherwise frequent) does not occur at all. Probably Lk felt that at Jerusalem the title "People" was especially appropriate. P, Z detect an anti-Jewish polemic in this use, but the attitude of the "people" is favorable to Christ throughout this section, and 23 : 18–23 contains the only instance of unambiguous Jerusalem hostility.

There is no evidence for L (against W).

v. 47. [1] L 579 minn N omit το. [2] Read here by 157 minn f syp.
v. 48. [1] εκρεματο in D.

CHAPTER XX

1–8. The demand for authority.

1. "Teaching" and "evangelizing" are found together here only in Lk, but cf Acts 5:42, 15:35; probably no very explicit distinction is intended. For this absolute use of *ἐφιστάναι* cf Acts 6:12, 23:7.

2. *εἶπον λέγοντες*[1] is a very unusual combination (cf Mk 12:26). "These things" can refer only to Christ's teaching, the sole subject of the last three verses. The two parts of the demand cannot be distinguished logically.

3–4. As the origin of Christ's Messianic self-consciousness was connected with His baptism, His counter-question contains a genuine answer to the inquiry (JW, cf W, P, Ls). Wl and Z think rather of the parallel between Christ and the Baptist ("rejected of men but accepted of God"), but this is much less satisfactory. "From men" is of course "from self."

5–6. Lk almost certainly took "believe him" as "accept his testimony concerning me," but the words could not have had this force to the Sanhedrists. The meaning was "accept his baptism." *συλλογίζεσθαι*[1] and *καταλιθάζειν*[2] here only.

7. This doubtless represented the official attitude of the Sanhedrin towards the Baptist.

8. The Sanhedrists had given Christ no basis for answering their question. There is evident also an undercurrent of condemnation for religious leaders, who acknowledge ignorance in a vital religious matter (W, P, Ls).

(1–8) Cf Mk 11:27–33, Mt 21:23–27.

The Lk–Mt contacts are:—In v. 1 the mention of teaching (a natural coincidence). In v. 2 the participle λέγοντες. In v. 3 ἀποκριθείς,

v. 1. αρχιερεις is read by BNCΨ 33 L 579 sa bo DΘ 1 Ferr ΛMN 157 QR minn syj lat (exc a) sy (WH, Ws). This evidence would be overwhelming, were it not for the fact that suspicion of conformation to Mk–Mt is so strong; an argument that leads Ti, Sd to read ιερεις. Cf Acts 4:1, for a Lukan example.

v. 2. [1] So BNL minn lat; there are various corrections, Ko reading ειπον προς αυτον λεγοντες.

v. 4. Ti inserts το before Ιωαννου, with NLDNR.

vv. 5–6. [1] διελογισαντο in 1 N minn. [2] Simple verb in D minn lat.

ἐρωτήσω, κἀγώ, and the use of εἰπεῖν, all improvements obviously suggested in Mk. In v. 5 οἱ δέ. In v. 6 ἐὰν δέ (Mk's change of construction is intensely harsh) and the accusative προφήτην.

The common omissions are:—From Mk v. 27 "walking" (needless). From Mk v. 28 "to do these things" (equally needless). From Mk v. 30 "answer me" (a harsh repetition).

(1) The use of ἡμέρα, λαός, εὐαγγελίζεσθαι, ἐφιστάναι and σύν are all "Lukan." For the opening clause cf especially 5 : 17 and 8 : 22. (2) Mk is made more formal. ἐστὶν ὁ δούς divides the two parts of the question (W). (3) ἐρωτᾶν is "Lukan" (W draws too fine a distinction between this verb and its compound in Mk). Mk's ἵνα and his final clause are needless. εἴπατε balances εἶπον in v. 2. (5) A choice between Lk's and Mk's compounds of -λογίζεσθαι is a matter of taste. (6) Mk's ἐφοβοῦντο produces a harsh anacolouthon, which Lk avoids (cf Mt's less skilful correction), and Mk's use of εἶχον is bad Greek (a Latinism?). λαός is "Lukan." (7) Lk prefers indirect discourse, doubtless for variety.

9–19. Parable of the vineyard.

There is no break between vv. 8 and 9 (against P); Christ immediately turns to the people in the presence of the hierarchs (v. 19). For Lk's interpretation of the following allegory cf on v. 16.

9. The narrative begins in parabolic form, with an obvious reference to Isa 5 : 1–7. Any allegorical significance of the details in this verse is dubious; the departure of the master explains why he sent messengers, and his long absence makes the conduct of the husbandmen seem more plausible (Jl, Ls). Still, Lk may have thought of the long period since the covenant with Moses.

10. The demand for rental is made at a time agreed on, after a sufficient period to allow the vineyard to yield. "Of the fruit" probably denotes that the rental was to be paid in kind, but it is scarcely meant to point the moderation of the master's request (against Jl).

11. *προσέθετο πέμψαι*,[1] "added to send," is a good Greek (cf K) as well as a Hebraistic construction; it emphasizes the

v. 9. αυτους for τον λαον (sysc), or the omission of προς τον λαον (D af a) harmonize with v. 19.

v. 11. [1] Simplified into επεμψεν in D af (also in v. 12).

deliberation of the master (W). The second slave meets the fate of the first, with additional insults.[2]

12. The treatment of the third slave is still worse. *τραυματίζειν* in Acts 19:16 only.

13. The maltreatment of his deputies makes the master pause.[1] But in his decision the parable passes into allegory; no man able to command force would risk a beloved son among such ruffians, especially as only a question of rental was at stake. But the obvious allegory prevents this from being harsh. *ἴσως*,[2] "perhaps" (here only) shows doubt as to the outcome.

14. The words of the laborers are mixed allegory and parable. In the parable the laborers would have known that slaying the heir was useless; in the allegory the Jews refused to recognize Christ as the Heir. Yet the verse is perfectly clear.

15. The expulsion[1] precedes the murder (contrast v. 12), for the rejection of Christ preceded His death. But P carries the allegory too far.

16. "Destroy" is an appropriate word for God's judgment (Jl). The subject of "said" is obscure; by v. 9 the people would seem to be implied (W, Jl, JW), by v. 19 the hierarchs (Wl, cf P). But cf below. W, Jl, K take "God forbid" as an exclamation of abhorrence of the murder, but an exclamation of terror at the punishment threatened in the allegory is much more natural (so usually). Wl has an incredible interpretation of this verse.

The meaning Lk saw in "others" depends on the force of "vineyard" to his mind. Z argues that to him the vineyard was Palestine and the "others" the Roman conquerors. But this is quite out of the question; Lk is discussing religion, not civil rule. The usual assumption is that to Lk the vineyard was the ideal theocracy, to be taken from the Jews and given to the Gentiles. Then *πρὸς τὸν λαόν* in v. 9 would mean "directed at the people" (W, Hz, JW), thus making v. 16*b* a popular outcry of dread, which Christ confirms in v. 17.

[2] Pointed by και τουτον in 1241 it vg syc.

v. 13. [1] B* minn omit τι ποιησω; it seemed to represent God in perplexity. [2] τυχον in D.

v. 15. [1] λαβοντες (CL) is a correction.

But v. 19 seems decisive against this interpretation. For in this verse *πρὸς αὐτούς* refers unmistakably and solely to the hierarchs, who are put in sharp opposition to the people. Then the vineyard must be Israel (no doubt "spiritually" interpreted by St. Luke), whose rulers (only) have sinned and are to be replaced by others (the apostles). Then *πρός* in vv. 9 and 19 must have a different force; in the former verse it denotes simply address, in the latter it means "against" (cf critical note). This is not smooth, but nothing else seems possible. So "God forbid" in v. 16 is either uttered by the rulers, or is an exclamation of horror by the people at the fate of their rulers.

17. "Looked upon them" gives Christ's sentence of doom a particularly solemn confirmation. "Then[1]" shows the impossibility of "God forbid"; if that Stone triumphs which the builders rejected, their destruction is certain.

18. In fact, the destruction of any one hostile to that Stone is certain. The precise force of the imagery, however, is not clear, perhaps because the saying was a current proverb, specially applied. The nearest Old Testament parallels are Isa 8:14 f, Dnl 2:34 f, 45. Jl, Hz, Ls think of an apocryphon, but this is not necessary. *συνθλᾶσθαι* and *λικμᾶν* here only; they may be rendered "scatter like chaff," "crush so that the pieces fly."

19. Cf on v. 16. The perfectly transparent allegory drives the hierarchs to act at once (contrast 19:48). W takes "for" as connecting with "feared," "fearing lest the people perceive . . ." Jl, Hz, more naturally, connect it with "sought," treating "feared" as subordinate.

It may be noted that the allegory gives the answer refused in v. 8, but Lk evidently did not notice any incongruence.

(9–19) Cf Mk 12:1–12, Mt 21:33–46.

The Lk–Mt contacts are:—In v. 9 the singular παραβολήν (Mk's plural is used in the sense παραβολικῶς), and the more natural order ἄνθρ. ἐφύτ. ἀμπ. In v. 10 the emphatic position of "the season" (due to the allegory), and the insertion of the subject in the second clause (Mk's πρὸς τοὺς γεωγρούς . . . παρὰ τῶν γεωγρῶν is most ungraceful). In v. 14 the insertion of ἰδόντες, possibly due to the parallel with

v. 17. [1] Omitted or modified (δε, γυν) to some extent.

v. 19. The omission of τον λαον in Ko (late) evidences the difficulty of the verse.

Gen 37:18 but obviously suggested by the context. And Mt may be influenced by his v. 32*c* (Jl). In v. 15 οὖν, the order "cast out . . . slew" (due to the allegory), and the introduction of the datives after ποιήσει (Mk is abrupt). In v. 16 (Mt v. 41) the change of subject (very differently used), and (v. 17, Mt v. 42) the reintroduction of Christ as speaker. In v. 19 (Mt v. 45) the insertion of the subject, with οἱ ἀρχιερεῖς καί (Lk transposes) in common, but Mk's subjectless verbs are extremely vague.

None of these contacts has great individual importance, but the large number is unusual, giving W some ground for his contention for a Q basis. If Mt v. 44 is genuine the presence of this section in Q! would be assured, but this verse is dubious, for it is omitted by 33 D latt sys Or, and its addition (from Lk) is much easier to understand than its omission. W alone prints the verse without question. WH and Sd bracket it, while T omits it altogether.

The only common omissions are ἐκεῖνοι from Mk v. 7 and the insignificant note at the end of Mk v. 12 (cf Mt 22:22).

(9) πρός after a verb of speaking, λαός and λέγειν παραβολήν are all eminently "Lukan"; Lk simply revised Mk's rather ambiguous wording, certainly without any thought of changing Mk's meaning (against Hz). The omission of Mk's details about the provision for the vineyard may be connected with a desire for a clearer allegory (cf exegetical notes). For χρονὸς ἱκανός cf on 8:27. (10) Cf above on the contacts; Lk is a great improvement on Mk. Mk's λαβόντες is superfluous and the compound ἐξαπέστειλαν avoids repeating the simple verb in a different sense. (11) The construction with προστιθέναι (here and in v. 12) reappears in Acts 12:3. προστιθέναι, πέμπειν and ἕτερος are "Lukan" (similarly in v. 12). Mk's unliterary ἐκαφαλίωσαν is avoided, and the phrasing is conformed to v. 10. (12) The phrasing is modelled on vv. 10–11, while Mk's ἀπέκτειναν is reserved for the Son. τοῦτον is "Lukan." Mk v. 5*b* is an anti-climax. (13) Lk prepares for the catastrophe with a transition question deduced from Mk v. 9 (Hz, cf Ls). In Mk the master makes a false prediction and so Lk adds ἴσως. (14) In ἰδόντες Hz finds an allusion to the Incarnation (!). διελογίζοντο κτλ is the usual formula applied to Christ's enemies, Lk omits δεῦτε (a matter of taste), and changes Mk's καί to a construction with ἵνα (an improvement). (15) Cf above on the contacts. The omission of λαβόντες conforms to v. 10. (16*a*) τούτους is an improvement.

(16*b*) Lk softens Mk's abrupt transition from the allegory to its application; Hz is perverse in finding μὴ γένοιτο "Pauline." (17) ἐμβλέψας (omitted from Mk 10:21, 27) is an excellent addition. The interrogative form connects with the ejaculation of the listeners in v. 16. τὸ γεγραμμένον for Mk's τὴν γραφήν is a matter of taste. Mk v. 11 breaks the connection and is omitted (W, Jl). (18) This saying,

presumably in connection with v. 17, may have been proverbial in the earliest church. Its source is unknown, but it is quite conceivable as a saying of Christ. (19) The subject is supplied from v. 1, and Mk's imperfect is conformed to the following aorist. ἐπιβάλλειν τὰς χεῖρας is evidently used as a technical term; cf 21 : 12 and four times in Acts. ἐν αὐτῇ τῇ ὥρᾳ is in Lk's style, and makes a contrast with 19 : 48 (against W). λαός as above. The use of πρός here is from Mk; hence its change of meaning (cf exegetical note on v. 16).

Lk's form of the parable adheres so closely to Mk that no allusion to the Gentiles has been introduced. As compared with Mk's form, Lk has fewer allegorical features, but this does not prove a pre-Markan source (against W).

20–26. The question about tribute.

20. Again there is no break; in pursuance of their designs the hierarchs kept a close watch on Christ (*παρατηρήσαντες*[1]). Their first attempt to secure His arrest was an attempt to compromise Him with the Roman authorities. *ἐνκάθετος* and *ὑποκρίνεσθαι*[2] here only; the former means "suborned person" rather than "spy."

Here and in v. 26 *αὐτοῦ* is better construed as an object of *ἐπιλαμβάνεσθαι*[3] than as a modifier of *λόγου*; "Lay hold of him by means of his utterance" gives the sense. Note the telic *ὥστε*. *ἀρχὴ*[4] *καὶ ἐξουσία*, "rule and authority," is a common New Testament combination, used without much reflection as to distinction of meanings in the nouns.

21. W makes needless difficulty about the subject of "asked." The elaborate preface was designed to rob Christ of precaution. *λαμβάνεις πρόσωπον*,[1] "receive a face," is a Hebraism (Gal 2 : 6), "accept a man at human valuation," here "defer to the glamour of the Roman power."

22. As the tribute was a specified coin, it must have been imposed in the form of a poll-tax (*tributum capitis*), presumably laid on every adult male Judean. For a tax of this sort there are abundant parallels (*GJV*, i. 511–513), although no details are

v. 20. [1] αποχωρησαντες (DΘ 213 af it) is a correction, inspired possibly by απηλθον in Mk 12 : 12. sy omit the participle; W has υποχωρησαντες. [2] αποκριν. in ℵ* is a blunder. [3] C even reads αυτον; L has αυτους. [4] syp has "judge." D af syc read simply τω ηγεμονι.

v. 21. [1] N a f add ανθρωπου (hominum); D has ουδενος for ου.

known regarding Palestine at this period. Christ, as a Galilean, would not have been obliged to pay this tax; the scene is correctly located in Jerusalem.

23. "Perceived their craftiness" is a natural comment, but it is a little unfortunate; Christ would have given the same answer to honest inquirers.

24. "The image and superscription" were supposed to establish a property right in the object bearing them; the Emperor was regarded as the actual owner of the coin in question.

25. Consequently, paying tribute was simply returning to Cæsar what already belonged to him, and such an act was quite irrelevant to the service of God. Hz, JW add "he who handles Cæsar's money need not think himself too good to pay tribute to Cæsar," but this goes beyond Christ's words. W, P harmonize with Rom 13 : 6–7 by taking payment of tribute as a service due God, but this likewise goes too far.

26. After v. 20, "before the people" should mean "were unable to make the people witnesses of any treason to Cæsar." But cf critical note. The questioners were amazed at the perfection of the solution of the legal problem.

(20–26) Cf Mk 12 : 13–17, Mt 22 : 15–22.

The Lk–Mt contacts are:—In v. 21 the participles at the beginning (differently used), and the insertion of "and teachest" (in Mt a mere change of Mk's order). In v. 24 (ἐπι)δείξατε (more natural than Mk's φέρετε). In v. 25 the emphatic position of ἀπόδοτε. In v. 26 the aorist of θαυμάζειν (Mk has a compound).

The common omissions are:—From Mk v. 15 "Shall we give or shall we not give?" (brusque and needless) and "that I may see." From Mk v. 16 αὐτῷ. From Mk v. 17 "Jesus."

(20) Mk's "Pharisees and Herodians" describes the conspirators accurately. The Herodians could have denounced Christ to the Romans with equanimity, while the Pharisees would have rejoiced to proclaim any unfaithfulness to Judaism. But the Herodians were of no interest to Lk, who may even not have known who they were. And by referring the incident to the hierarchs of v. 19, he gains a better connection, which παρατηρήσαντες further improves. The omission is

v. 24. In place of οι Sd reads αποκριθεντες, against BN 33 L sa bo 213 N 157 syp.
v. 26. του ρηματος is probably to be read (BNLΘ minn latt sysc; WH, Sd); αυτου ρηματος (Ko; Ti, Ws) seems to be a conformation to v. 20.

compensated for with ἐγκαθέτους . . . εἶναι, which Wl takes as a circumlocution for "Pharisees." Mk's ἀγρεύειν is unique and is replaced (cf Mt) by the "Lukan" ἐπιλαμβάνεσθαι. The final clause explains the dangerous character of the trap, but it is perhaps too narrow; in Mk a denunciation to the people is planned if Christ should approve the tribute. Cf on v. 26.

(21) ἐπηρώτησαν is an improvement. In Mk the compliment is paid to Christ's character in general; Lk restricts it to Christ's teaching, the immediate subject of interest. ὀρθῶς as in 7:43, 10:28. Mk is shortened slightly, and the Hebraism in Lk is due to Mk's even more Hebraistic form. "Us" gives an excellent contrast before "Cæsar"; the insertion of this pronoun does not change the sense (against W). Mk's κῆνσος is not Greek. (23) The change of Mk's εἰδὼν ὑπόκρισιν into κατανοήσας πανουργίαν is a matter of taste. v. 20 makes Mk's "why tempt ye me?" needless (Hz). (24) The fetching of the coin (in Mk) is unimportant. ἔχει and the omission of αὕτη connect smoothly with δηνάριον; Mk is overgraphic.

(25) τοίνυν gives finality to the answer. (26) The first clause is doubtless a reminiscence of the original two-edged character of the question (cf above). Its vocabulary is remarkably "Lukan" (ἐπιλαμβάνεσθαι, ῥῆμα, and λαός, with ἰσχύειν only less technically a Lukan word). Its insertion has nothing to do with the political situation in Lk's day (against Hz, K). Mk's unusual compound ἐξεθαύμαζον is reduced to the simple verb, and his ἐπὶ αὐτῷ is specified more explicitly. "They were silent" marks the completeness of Christ's victory.

The telic ὥστε in v. 20 belongs to L's vocabulary, but there is no other evidence for L admixture here.

27–40. On the resurrection.

27. The continuity of events seems assumed; "now that the hierarchs had been put to silence, the Sadducees[1] made an attempt," but an interval may be implied. Lk does not seem to be aware that the hierarchs were Sadducees. For their denial of the resurrection cf *Antt* XVIII, i, 4 (16 f), etc.

The question[2] put to Christ does not bear on His personal claims and involves no particular hostility; He is approached as a defender of a doctrine in notorious dispute. Hence His teaching must have contained more on this subject than the Gospels seem to imply.

v. 27. [1] 579 distinguishes itself by reading "Pharisees." [2] WHm, Ws prefer the imperfect επηρωτων (B 579 Ferr a).

οἱ ἀντιλέγοντες[3] is a pendant nominative. The infinitive after ἀντιλέγοντες is a good Attic use (here only in the New Testament).

28. The selection of Levirate marriage as the basis for the question seems to complicate matters needlessly, for the remarriage of any widow would raise the same problem. But the question had doubtless taken on a stereotyped form in the schools. The quotation is from Deut 25: 5 f (in substance only). ἄτεκνος here and in v. 29 only.

If a brother did not care to fulfil his Levirate duty, Deut 25: 7–10 provided for a method of dispensation. In modern Judaism (apart from a few half-barbarous sects) this dispensation is utilized invariably, and such has been the case for many centuries. But in New Testament days Levirate marriage may still have occurred occasionally; cf the extraordinary story in Jerus. *Yebamoth* 6*b* of a man who had thirty-six children by a series of such unions.

29–33. Even the seventh brother is assumed to die childless, for otherwise his offspring might be deemed to give him a claim on the woman. The possibility of polyandry is, of course, not even thought of. By "resurrection" the Sadducees understood a resuscitation to physical conditions, in which procreation would continue. This, accordingly, must have been the common form of the doctrine in Palestine.

But, curiously enough, there are not many traces of such a conception in the surviving literature and the resurrection doctrine in the pseudepigrapha is for the most part highly spiritual. C. J. Montefiore notes regarding the Jewish beliefs (*The Synoptic Gospels*, i, 285, 1909):—"The *locus classicus* on the subject is *Berachoth* 17*a*, and runs thus:—'Rab used to say: In the world to come there is no eating or drinking or marrying or envy or hate; but the pious rest with crowns upon their heads, and are satisfied with the glory of God.' This was the official doc-

[3] λεγοντες (WH) has brilliant support (BℵC33 L 579 sa bo DΘ 1N minn sy), but it is much "easier" and is also found in Mk–Mt.

vv. 30–31. Lk's brevity has led to considerable expansion.

v. 32. af omits this verse entirely, and a has only "sed et mulier." af may very well be correct.

trine, and it was doubtless the view of educated Pharisees at the time of Christ."

In support of Montefiore's contention may be urged the approval of the scribes in v. 39. But the incident would not have occurred and Christ's words would not have been so carefully preserved, if these "educated Pharisees" had impressed their opinion on the country at large. Cf the saying of R. Gamaliel II (*Shab.* 30*b*), "the women will bear children daily," and the dictum in *Sohar Gen.* (f 24, 96), "the woman who married two husbands will be restored to the first in the world to come." And see Enoch 10:17 and the references in SB, i, pp. 887–9.

34. In contrast to 16:8, "sons of this æon" is here used in a neutral sense, "human beings in this present life." γαμίσκεσθαι[1] here only (although a variant in the parallels); it is a very rare word.

35. The resurrection is for the righteous only (contrast 11:31–32); it is attained[1] only by those "accounted worthy" (cf Acts 5:41, 2 Thess 1:5). The order "that æon and the resurrection" is an hysteron-proteron.

36. There will be no marriage because there will be no deaths[1] and hence no necessity for births. But the emphasis in "like angels" (ἰσάγγελλοι,[2] a unique word) lies in immortality and not in sexlessness; according to Jewish conceptions angels were male, although they were supposed to live a life of continence (cf Gen 6:2, Enoch 15, Jub 15:27, etc). Lk may have seen some distinction between "angels" and "sons of God," but

v. 34. [1]So BκΨ 33 L 157 minn. 1 minn read γαμιζονται; 713 has εισγ.; minn have εγγαμ.; WΘ Ko have εκγαμ.; D has the more usual γαμουνται. Instead of γαμ. κ. γαμισκ. lat (exc a f vg) presuppose γεννωσι και γεννωνται ("generant et generantur") or in the reverse order, which in D a sysc is prefixed to γαμ. κ. γαμισκ. and in 1093 follows it. Zahn, Klostermann adopt the Latin reading, which has early patristic support (Origen, Cyprian, Priscillian; it is presupposed in Irenæus II, xxxiii, 5 and in Clem. Strom. III, xii, 87). Undoubtedly it suits the context admirably, and the usual text may be conformed to the following verse and to the parallels. But its very appositeness may indicate that it is an early gloss (WHm).

v. 35. Here γαμιζονται has the best support (א 33 L D 1 157 QR minn), although WHm prefer γαμισκονται again (BΨ 700 ل 213 minn); Ko again reads εκγαμ. [1]lat (exc af d a) sysp omit τυχειν.

v. 36. [1]WD (not d) Θ latt have μελλουσιν for δυνανται. [2]ως αγγελοι in 579 157.

there was none in Jewish parlance.[3] Hz, JW think Lk is influenced by Pauline terminology, while P has an involved explanation. W thinks of sinlessness as the characteristic of the "sons of God," but this is rather remote. "Being sons of the resurrection" is an intensely Hebraistic paraphrase for "because they rise."

This doctrine of the resurrection life is stated by Christ as a simple axiom.

37. The fact of the resurrection is proved by Ex 3:6 (quoted in substance only). The proof-value of this passage lies in the force "God" had to Christ; a being unwilling or unable to preserve those trusting in him would have no claim to the divine title. Such a doctrine to Christ was quite above any possibility of discussion.

ἐπὶ τῆς βατοῦ presumably means "in the section treating of the bush," or "headed 'The Bush,'" although there is no precise parallel for such a method of citation (but cf SB on Mk 12:26). *καὶ*[1] **Μωυσῆς** is simply "Moses also" (in addition to Christ). It is needlessly complicated to translate "even Moses, who is supposed to say nothing about it" (against P), or "the same Moses who commanded Levirate marriage" (against Hz).

38. "God" is the predicate. "God of the dead" would be a contradiction in terms. The connection of the final clause is not clear; W holds that it really belongs to v. 37, Wl pronounces it incomprehensible. But cf critical note. "Live" may imply an intermediate state between death and resurrection (Ls; cf 16:22), but perhaps this should not be pressed (W). The loose connection makes "all" obscure.[1] W renders "all the blessed," with especial reference to the patriarchs, but a concluding generalization, "all the dead," is conceivable (Z).

39–40. The scribes (v. 19) had been silent and admiring witnesses of the Sadducees' discomfiture. They now voice their praise, but refrain carefully from opening any new controversy.

[3] There is some MSS confusion. The second εισιν is omitted by 579 1 M KΠ𝔍 minn sysc, giving και the force "even" (apparently). D 157 latt omit και υιοι εισιν (D reads ισαγγελοι γαρ εισιν τω θεω).

v. 37. [1] D latt omit και.

v. 38. [1] W glosses by making the last clause read παντες γαρ αυτου ουτοι.

NOTE. Christ's argument could be used equally well as a proof of the simple immortality of the soul, and, as a matter of fact, His argument is used in exactly this way in 4 Macc 7 : 19, 16 : 25 (cf critical notes). But the simple immortality of the soul was thought a very defective form of life by Palestinians.

(27–38) Cf Mk 12 : 18–27, Mt 22 : 23–33.

The Lk–Mt contacts are:—In v. 27 the use of προσέρχεσθαι (aorist) for Mk's ἔρχονται πρός, the participle construction of λέγειν, and the aorist ἐπηρώτησαν. In v. 28 ἔχων (differently used). In v. 32 ὕστερον (Mk's adverbial ἔσχατον is not usual). In v. 33 οὖν. In v. 35 the noun ἀνάστασις (very differently used) for Mk's circumlocution. The occurrence of θεοῦ in v. 36 (Mt v. 30) is not a contact.

The common omissions are:—From Mk v. 19 ὅτι. From Mk v. 23 "when they rise" (quite superfluous). From Mk v. 24 "Is is not for this cause?" (harsh). From Mk v. 26 "in the book." From Mk v. 27 "ye do greatly err" (needless).

(27) Mk is made more compact, and the initial participle gives a better connection. (28) Mk's καταλίπῃ καὶ μὴ ἀφῇ is remarkably ungraceful; Lk effects a great improvement. (29) Mk's initial asyndeton is avoided, and the wording conformed to v. 28. (30–31) The changes in order give a much smoother wording. Lk prefers "children" to "seed," and closes the sentence excellently with "died." (33) The repetition of ἡ γυνή here is rhetorically justifiable. γίνεται is a matter of taste.

(34) Lk suddenly diverges from Mk. This is certainly not due to a desire to develop the doctrine of the resurrection, for nothing important is added to Mk (against Ls). Nor is Lk's phrasing a modification for Gentile readers, for Lk's wording is technically Jewish ("this age," "that age," "sons of the age," "sons of the resurrection"). Moreover, this doctrine of the resurrection as something for the righteous only is a belief that Lk did not hold (Acts 24 : 15). Consequently a Jewish source must be assumed, roughly parallel with Mk, which Lk has blended with Mk.

The technical Jewish phraseology may indicate that this source was L (W), although there are no signs of L's vocabulary and no decision is really possible. Lk preferred to begin with the formal wording of this source. This accounts for the (otherwise almost inexplicable) omission of Mk v. 24.

(35) Everything after καί is from Mk; this explains the illogical position of ἀναστάσεως and the change from γαμίσκονται to γαμίζονται. The source probably read . . . τύχει οὔτε γαμοῦσιν οὔτε γαμίσκονται, as in v. 34. (36) ἰσάγγελοι is due to Mk's ὡς ἄγγελοι, while υἱοὶ

θεοῦ is from the other source; hence the tautology. The wording of the source, apparently, was:—"The sons of this age marry and are given in marriage, but they counted worthy to attain that age neither marry nor are given in marriage; for they can die no more and are sons of God, being sons of the resurrection." This is a complete, well balanced saying, which needs no supplement. It is evidently a parallel tradition to Mk 12:25, and perhaps represents Christ's phrasing more closely.

(37) There is no evidence for the use of the special tradition beyond v. 36 (against W); Lukan revision of Mk's loose wording explains the phenomena here. Changing the position of ὅτι has united Mk's two clauses into one. In place of Mk's question Lk has a more formal construction with μηνύειν (Acts 23:30). The gender of βάτος is a matter of taste. ὡς is "Lukan." "Moses" is kept as the subject throughout to avoid monotony, for "God" occurs four times in the quotation. The addition of κύριον was easy. (38) The addition of the final clause is best made a Lukan reminiscence of 4 Macc (cf below). Rom 14:8 is different and would not have been suggested by a discussion of the resurrection.

NOTE. The relevant passages in 4 Macc are 7:19:—οἱ πιστεύοντες, ὅτι θεῷ οὐκ ἀποθνήσκουσιν, ὥσπερ γὰρ οἱ πατριάρχαι ἡμῶν Ἀβραάμ, Ἰσαάκ, Ἰακώβ, ἀλλὰ ζῶσιν τῷ θεῷ, and 16:25:—ἔτι δὲ καὶ ταῦτα ἰδόντες ὅτι διὰ τὸν θεὸν ἀποθανόντες ζῶσιν τῷ θεῷ, ὥσπερ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντες οἱ πατριάρχαι; "Believing that to God they die not, as our fathers, Abraham, Isaac and Jacob die not, but live to God"; "For they know well that those who die for God live unto God, as do Abraham, Isaac and Jacob and all the patriarchs."

The date of 4 Macc is uncertain, but it probably lies within the limits 63 B. C.–38 A. D., and the book certainly shows no signs of Christian influence. On the other hand, 4 Macc could not have influenced Christ, for this Greek eulogy of the supremacy of reason would have been unknown in Palestine. So the appeal to Ex 3:6 probably goes back to some earlier common source, unless (as is not likely) this text was discovered independently by the author of 4 Macc. But, evidently, this earlier source could not have been very prominent, for Christ's teaching is recorded as producing a novel effect; the Rabbinical parallels in SB, i, p. 892 are very vague.

An influence of 4 Macc on Lk, however, is wholly conceivable.

(39–40) Lk omits Mk vv. 28–34, as he has already given the substance of the discussion in 10:25–28 (q. v.). But Lk has preserved the words of praise in Mk v. 32, the statement of Christ's complete triumph in Mk v. 34 (although the οὐκέτι is obscure), and enough of Mk v. 28 to give connection.

41–44. David's son.

41. There is no break between vv. 40 and 41; Christ rejected the praise of v. 39 by attacking the speakers. "They say[1]" is impersonal, "it is commonly taught." Lk certainly could not have understood Christ's question as a denial of Davidic descent for the Messiah (1 : 27, etc). Hence he must have understood "son" as "a descendant like his ancestor," "a political deliverer."

42. Ps 110 : 1 is quoted according to the LXX.

44. Lk's understanding of the answer to the question is found in Acts 2 : 25–36. The Messiah is descended from David but is immeasurably exalted above him.

(41–44) Cf Mk 12 : 35–37, Mt 22 : 41–45.

The Lk–Mt contacts are:—In v. 41 αὐτούς. In v. 44 οὖν (there is an asyndeton in Mk), καλεῖ (Mk's λέγει is poor), πῶς (an improvement on Mk's πόθεν), and the position of υἱός.

The common omissions are:—From Mk v. 35 "as he taught in the temple," and "the scribes" (Mt has "the Pharisees"). From Mk v. 37 αὐτός (repeated needlessly).

(41) The connection is made very close. As αὐτούς takes up "scribes" in v. 39, Mk's noun is dropped. Lk prefers indirect discourse. (42) An asyndeton is corrected. For ἐν βίβλῳ cf on 3 : 4, but the purpose of the change is not very clear; it is responsible for the present λέγει. (43) ὑποπόδιον is from the LXX. (44) A second asyndeton is avoided. The wording in the second clause is conformed to that of the first.

NOTE. Mk, Lk and Mt all transmit this saying in evident unconsciousness that it is in any way inconsistent with a Davidic descent of Christ. This tells very strongly against its ever having borne any such meaning, but detailed discussion belongs to a study of Mk.

45–47. Attack on the scribes.

45. Again there is no break. Christ, having obtained the widest possible attention, assails His enemies in an address to His disciples.

v. 41. [1] MAKΠ minn supply τινες; sa has "How say ye?"

v. 42. WH, Ws omit the article before κυριος, with BD. At the beginning Sd non mg prefers και αυτος to αυτος γαρ, with WΨΔDA al pl. Q has και αυτος γαρ.

v. 44. Ti prefers the order κυριον αυτον, against B 33 LMUAKΠ al pl; and Sd prefers the order υιος αυτου (as in Mt), against BΘ 1 MAKΠ minn.

v. 45. Only Sd prints αυτου at the end (against BD 1); it is vastly "easier."

46. Although there is no evidence that στολή[1] (cf 15 : 22) denotes a garment worn exclusively by scribes, they felt that their dignity required the most ceremonious robes possible (cf SB, ii, pp. 31–2), and their demands for tokens of popular respect were occasionally rather overwhelming.

47. Even unconscious hypocrisy increases guilt. The scribal covetousness may have displayed itself in demanding large sums for spiritual services (W), but it is easier to read Christ's words as a denunciation of public piety when coupled with private self-seeking. Cf Ass. Moses 7 : 6.

(45–47) Cf Mk 12 : 38–40. The expansion in Mt ch 23 differs rather considerably from Mk.

(45) Lk unites Mk vv. 37*b* and 38*a*, and substitutes λαός ("Lukan") for ὄχλος. τοῖς μαθηταῖς (so Mt) was a natural addition. (46) προσέχετε is better than Mk's βλέπετε. Mk's awkward θελόντων περιπατεῖν καὶ ἀσπασμούς is relieved by the insertion of φιλούντων (cf Mt). (47) Mk's pendant nominative construction is corrected.

CHAPTER XXI

1–4. The widow's offering.

(The chapter division at this point is most unfortunate.)

1. The boxes for donations, thirteen in number, were placed in the Court of the Women; SB has an elaborate note (ii, pp. 33–45).

2. λεπτόν as in 12 : 59. A gift of only a single lepton was forbidden in *Bab. Bath.* 10*b*. πενιχρός[1] here only.

4. ἐκ τοῦ ὑστερήματος, "of her want," is inexact for "although she lacked means."

(1–4) Cf Mk 12 : 41–44.

(1) Mk's references to the topography of the Temple did not interest Lk, nor did Mk's account of the gifts of the general public; Lk has reduced everything to a contrast between the wealthy and the widow.

v. 46. [1] sys read στοαις (!).

v. 2. WH, Ws have the order λεπτα δυο (BκΨL sa bo ΘQ minn X latt sy). [1] Om minn X.

v. 3. WH, Ws have the order αυτη η πτωχη (BκLD Ferr 157 minn latt).

v. 4. After δωρα Sd adds του θεου, against BκL 579 1 213 minn X syscj.

(2) τινά is preferable to μίαν, and πεντχράν gives variety. Christ is kept as the subject throughout. Lk takes the value of the money for granted. (3) In Lk the disciples are already present. ἀμήν is avoided. Mk's last clause is verbose. Mk's ἔβαλον is bald, and his ὑστέρησις is a rare word. His last two clauses are recast into one.

5–6. Prediction of the destruction of the Temple.

The identity of scene is maintained; possibly Lk thought of a poignant contrast to the last event.

5. The "some" are not specified as disciples and would not naturally be taken to be disciples; note, moreover, that they address Christ as "Teacher" (cf on 5 : 5). *ἀνάθημα* here only: *ἀνάθεμα*[1] is, properly speaking, only an orthographic variant, and the two forms are frequently confused in the manuscripts. The visibility of these votive offerings shows that the scene occurred inside of the Temple (cf v. 37).

6. *ταῦτα* is emphasized by its absolute construction.[1]

(5–6) Cf Mk 13 : 1–2, Mt 24 : 1–2.

The Lk–Mt contacts are:—In v. 5 the plural number of questioners, with the corresponding change to the plural in the next verse; this is doubtless mere conformation to the plurals that follow. In v. 6 the neuter ταῦτα (an easy simplification), and the future καταλυθήσεται (more natural than Mk's subjunctive).

The common omissions are:—From Mk v. 1 "one," "Teacher" (but cf Lk v. 7) and "behold." From Mk v. 2 the repeated "the great buildings."

In Lk the discourse is delivered within the Temple and Lk seems to have taken pains to emphasize that the Ministry continued for some days after this prediction. This is a radical departure from Mk. W, Z hold that Lk has simply omitted Christ's movements, as of no special interest; Ls thinks that Lk wished to assert that the discourse was public. But neither explanation accounts for vv. 37–38. In fact, Lk's version appears more primitive than Mk's, for Mk's setting for the present saying is almost too appropriate and dramatic to seem natural.

The easiest supposition is that Lk had a parallel tradition, which related that this saying was uttered during the last days of the Ministry, but not on the very last day or (still less) at the Ministry's exact

v. 5. [1] So in ℵW 579 D 1 AX (Ti).

v. 6. After λιθω WH insert ωδε, with BℵL sa bo Ferr minn. But conformation to Mt is highly probable. D it insert εν τοιχω ωδε (or with ωδε first), which is impossible in Lk, where the "wall" is not in question. [1] Simplified in Ψ*LD lat (exc f vg) sysc by the omission of α.

close (as in Mk). Lk's variations from Mk are, accordingly, to be referred to this tradition.

That this tradition was L is very probable, for such a saying would have had extreme importance in the circle to which L's author belonged. Moreover L certainly had a Temple scene at this point (vv. 37–38). Lk may have incorporated phrases from Mk also, but these cannot be distinguished with certainty.

7–19. Woes before the end.

7. In vv. 5–6 Christ spoke only of the destruction of the Temple, but every Jew would feel that such a catastrophe could happen only as a part of the last woes.[1] Hence the plural "these things[2]"; "How soon will the end come, and how can we know that it is at hand?" The "therefore[3]" seems to mean, "since we assume your prediction is true."

8. The question of v. 7 was justified; there was extreme danger of error. ἐπὶ . . . λέγοντες may be rendered "claiming my name by saying 'I am the returning Jesus'" (Z, cf Wl), or, "claiming my authority and saying 'I am the one sent by Jesus'" (Hz?, cf Wl), or, "claiming my office and saying 'I am the Messiah'" (W, P, JW, Ls). But an impostor who would make the claim in the first interpretation is hardly conceivable, and the second involves supplying too much after "I am." So the last rendition is to be assumed.[1]

Whether such claims were actually made in the first century is unknown. The silence of Josephus is no argument to the contrary, for he was nervously anxious to gloss over the whole Messianic hope (cf, especially, *BJ* VI, v, 4 (312 f)).

Wl translates "many will come as Christians claiming to be Christ," a rendition that is self-contradictory, as he admits. It is due only to his insistence on taking "in my name" always in the sense "as Christians."

For ὀπίσω αὐτῶν cf on 9 : 23; "do not become their disciples."

9. Belief that wars would usher in the end was an almost universal feature of the current apocalyptic. Lk presumably construed ἀποκαταστασίαι as provincial revolts and the like.

v. 7. [1] D l even replace the final clause with της σης ελευσεως. [2] 1241 omits ταυτα (*bis*). [3] Om 579 sa bo D 1 minn lat (exc s) sy.

v. 8. [1] So stated in latt syp.

"Such things belong to the end but not to the immediate end; their appearance should not cause mental distress." πτοεῖσθαι[1] in 24:37 only.

10. "Then he said to them[1]" causes a surprising break in the narrative; cf critical notes. For the prediction cf Isa 19:2.

11. This verse contains only a very conventional apocalyptic prediction. Note the curiously formal order of the words. φοβητρά, "terrors," may cover such unnatural events as those of 4 Ezr 5:4–10, 6:21–24, etc; the noun occurs here only. The signs from heaven would be meteors, comets, eclipses, etc.

12. "All these things" probably refers only to vv. 10–11, although it may include v. 9 as well. In any case, Lk must have felt that the beginning of persecution belonged somewhere in the chain of the last woes.

The construction of this sentence is confused. ὑμᾶς has to bear too great a strain, while the contrast between the nominative παραδίδοντες and the accusative ἀπαγομένους in the two parallel clauses is highly awkward. W also finds an inversion in the order of ἐπιβαλοῦσιν and διώξουσιν, but this is rather refined.

To Lk "for my name's sake" probably denoted persecution for "the Name" (so usually).

13. It is just possible that Lk understood this verse to mean, "you will thus gain an opportunity to deliver your message" (Hz, Wl, Ls, K). But the natural sense is, "the trial will be a testimony to your righteousness" (W, Z). To translate "the trial will end in your martyrdom" is fanciful (against JW).

14. "Therefore[1]" makes the connection with v. 13 very close;

v. 9. [1] φοβηθητε in D; so translated in sa q sy.

v. 10. [1] Om D minn latt sy.

v. 11. Between λοιμοι και λιμοι (WH non mg Ws, with B 157 lat [exc af] sysc) and the reverse order there is little choice. 69 omits λιμοι και; minn X omit και λοιμοι. WΨΔΘA al X (Ti) have the order σημ. απ. ουρ. μεγ.; ℵ 33 L 579 sa bo Ferr minn (WHm, Sd) read σημ. μεγ. απ. ουρ.; B 1 (WH non mg, Ws) have απ. ουρ. σημ. μεγ.; D lat sysc read απ. ουρ. και σημ. μεγ. The first order is perhaps the "hardest," but the question is indeterminate, especially as there are other variants. At the end 1012 adds και χειμωνες; cf "et hiemes" in a, and "et tempestates" in it sycp.

v. 12. Sd omits the article before συναγωγας, against Bℵ sa D 157.

v. 14. [1] Om ℵ*; sy has "and."

"since a favorable result (in God's sight) is certain" (W). *προμελετᾶν* (here only) is an orator's *term. tech.* (P).

15. *στόμα*,[1] "mouth," in this sense ("power of speech") is probably Hebraistic, but cf K. *ἀντειπεῖν*[2] in Acts 4:14 only. Note the triple *ἀντ-*.

16. "They shall kill" is impersonal. Note the partitive *ἐξ*; it is an obvious Hebraism.

17. Cf on v. 12.

18. As v. 16 predicts martyrdoms, Lk probably understood the present verse in a "spiritualized" sense; "you will suffer no eternal harm" (W, P, Z). Hz, JW, Ls interpret "the martyrs will be an insignificant exception." This is quite possible, but it is inconsistent with a date after 64 A. D. for the facts, although Ls thinks that Lk inserted this verse "to maintain the primitive perspective" (!). Wl translates "God will mark the fall of the least hair." But this is not said.

19. *ψυχάς* here almost certainly means "souls," although "lives" is consistent with the second interpretation of v. 18. Perhaps Lk read "patience" as a deterrent to insurrections (JW; cf Rev 13:9–10).

(7–9) Cf Mk 13:3–7, Mt 24:3–6.

The Lk–Mt contacts are:—In v. 7 λέγοντες (Mk is abrupt). In v. 8 εἶπεν (Mk's ἤρξατο is pointless), and γάρ (avoiding Mk's asyndeton). In v. 9 γάρ (similarly).

The common omissions are:—From Mk v. 3 "opposite the temple" and the list of the four disciples; in Lk these details were impossible, while Mt simply abbrēviates. From Mk v. 4 "all." From Mk v. 6 ὅτι.

(7) διδάσκαλε (cf Mk v. 1) and οὖν help compensate for Lk's omissions, while γίνεσθαι is smoother than Mk's συντελεῖσθαι. Wl notes that Lk has already given a "reproach from Olivet" (19:41) and a prediction addressed to disciples (17:22 ff). (8) The passive πλανηθῆτε is a matter of taste. The deviation from Mk after ἐγώ εἰμι is surprising, for Mk is not particularly abrupt (against W, Ls). The easiest explanation is that Lk supplements Mk from L (cf below); ἐγγίζειν is an L term and πορευθῆτε ὀπίσω is very Hebraistic. (9) ἀκαταστασίας

v. 15. [1] πνευμα in 1241. [2] Om D (non d) it.
v. 18. The omission of this verse in syc is probably due to its difficulty.
v. 19. The future κτησεσθε (WH, Ws, with B 33 sa bo Θ Ferr [exc 69] AΩ lat sy) is excellently supported and is considerably "harder" than the aorist κτησασθε.

corrects the tautology in Mk (W); Hz, Ls think that Lk had the disturbances of the years 68–70 in mind. πτοηθῆτε heightens. πρῶτον . . . εὐθέως simply clarifies Mk (W); no lengthening of the perspective is evident (against Hz).

(10–11) Cf Mk 13:8, Mt 24:7.

Lk v. 11 differs so much from Mk that "contacts" and "common omissions" are illegitimate terms; in fact, from this point down to v. 29 Lk agrees with Mk only in occasional sentences. (10) "Then he said to them" marks the definite change of source (although anticipated by a few words in v. 8). Lk has prefaced the new source, apparently, by a sentence from Mk, although Isa 19:2 may be responsible for the form here. (11) κατὰ τόπους is probably from Mk, but the rest is independent. As this narrative is continued in v. 20, it is to be identified with L. λοιμοί is not to be read in Mt 24:7 (omit Bא sa D al latt sys), and hence there is no evidence for Q (against W).

(12–19) Cf Mk 23:9–13, Mt 10:17–22.

Lk's divergence from Mk continues, and there is distinct evidence that he is based here on L; cf below. It does not follow, however, that L was continuous, for Lk may very well have derived his order from Mk (W). In fact, W thinks that the L material underlying vv. 12–19 stood originally after 12:53, where it would have been excellently in place.

(12) πρὸ . . . πάντων is Lk's gloss for connection; the perspective in Lk is no longer than in Mk (against Wl, JW, Ls). Lk is responsible also for the phrasing in ἐπιβαλοῦσιν . . . αὐτῶν (cf on 20:19); L's wording in this verse cannot be recovered with certainty. τοῦ ὀνόματος may or may not be Lk's addition. (13) The omission of all reference to preaching to Gentiles (Mk v. 10) is characteristic of L, and a change of this sort is certainly not due to Lk. In fact, the omission of Mk v. 10 is strange, but it would have been extremely awkward after L's form of v. 13 (it is not smooth even in Mk). Mt 10:18*b* (Q) appears to be the original form of this saying; Mk 13:10 (and still more Mt 24:14) is an obvious expansion, while L's version has been influenced by Jewish-Christian particularism.

(14) Cf the style of 1:66, while W notes that L seems to have analogies with the source used in Acts 6:10 (and cf Acts 5:4). For ἀπολογεῖν cf on 12:11. (15) Note the Old Testament phraseology and cf on 13:17. W, JW note that ἐγώ in place of the original πνεῦμα (cf 12:12 and Mk's version) represents Palestinian concepts, rather than Lk's advanced pneumatology. (16–17) v. 17 is verbally from Mk, while καὶ θανατώσουσιν ἐξ ὑμῶν is an attempt to compromise between the prediction of death in Mk and the assurance of safety in L (v. 18). W is in favor of omitting all of v. 16 from L. This certainly improves the connection, for v. 18 is the logical sequel of v. 15. If this is right, Lk has changed the third person of Mk v. 12 into the second, to conform to

his own context, and perhaps has been influenced by a reminiscence of 14:12. But it should be noted that συγγενεύς is usually an evidence of L (cf on 1:36). (18) In L this prediction was meant literally, and is based on 12:7, with, perhaps, 1 Sam 14:45. (19) In L ψυχάς meant "lives."

The L material in this section is clearly discernible, apart from v. 12. It is a prediction of persecution in the Palestinian community, with a promise of preservation from the death sentence; through the aid of the Son of Man the disciples would always emerge victorious in their struggles with the Jewish courts. This is an accurate reflection of conditions in Palestine ca 50 A. D.; there were many persecutions (1 Thess 2:24 f, Rev 12), but practically no martyrdoms. And bearing testimony to Gentiles did not lie in the circle of Palestinian interests (v. 13). After the beginnings of the war with Rome, this would have been written very differently.

L is evidently an elaboration of Q's similar prediction (Mt 10:17–22; cf on Lk 12:11 f) in the light of actual experience. The general priority of Q is evident, for it is made up simply of a prediction of persecution, an adjuration to rely on the Spirit ("of your Father"), and an expansion of Micah 7:6. It could have been spoken any time in the latter part of the Ministry; an expectation of Christ's death was not at all necessary for understanding it.

20–24. The fate of Jerusalem.

20. Christ comes finally to the answer to the question in v. 7. The destruction of the Temple (v. 6) will (naturally) be a part of a destruction of Jerusalem. When a military investment of Jerusalem begins (note the present participle), no false hopes of the city's safety are to be entertained. That the besiegers were to be Romans may probably be taken for granted in the hearers' minds.

21. At the appearance of the investing armies the inhabitants should evacuate the city and take to the hills. But the wording is very confused; "them that are in Judea" is quite impossible, for the armies would devastate Judea before reaching Jerusalem. And *αὐτῆς* and *αὐτήν* ought to refer to *Ἰουδαία* as the nearest feminine noun, although this is clearly out of the question. Cf critical note. *ἐκχωρεῖν* here only.

22. Hosea 9:7 is probably the nearest Old Testament parallel. But to Lk almost any prophetic denunciation of Jerusalem would have seemed relevant.

23. The first clause looks back to v. 21*a*; women unable to flee will be slain in the coming destruction. In the second clause ἡ γῆ is "the Land" (= Palestine) only, and "this people" is Israel.[1] The woes are not extended to the Gentiles until v. 25.

24. Note the Old Testament language (especially "by the mouth of the sword"). The LXX of Zech 12:3 has been of influence. It is just possible that to Lk "times of the Gentiles" meant "times when the Gentiles receive favor" (Hz, cf P). But this is quite out of harmony with the phrasing and with the context. The saying is based on such passages as Dnl 8:13 f, 12:7, 11 f, and means "time of the Gentiles' barbarous rule" (so usually). If any definite period was thought of, it would be the regular apocalyptic "times, time and half a time." The passage gives no clue to the date of Lk.

(20–24) Lk agrees verbally with Mk 13:14*b* (= Lk v. 21*a*), 13:17 (= Lk v. 23*a*), but otherwise has little in common with Mk 13:14 ff. And the two Markan sentences break Lk's context very badly, while Lk's narrative is perfectly continuous without them. Lk has evidently added these touches to L's account (W).

(20) ἐγγίζειν belongs to L's vocabulary. ἐρήμωσις may be a reminiscence of Mk (so usually); if so, L may have had κρίμα or some such word. Note the Old Testament style throughout and the special interest in Jerusalem, both characteristic of L. (22) The contact with Mt v. 21 in ἔσται and μεγάλη must be accidental, for the other wording is entirely different. The τοῦ is "Lukan." (23) The use of λαός is rather too technical to class the noun as "Lukan." (24) Mk v. 24 implies quite as long an interval as Lk (contrast Mt v. 29). If Lk had written this verse the treatment of the Gentiles would not have been that of simple hate, as here.

This section in L is a conventional apocalypse, but its Jewish-Christian origin is obvious in its attitude towards Jerusalem and Israel. Its interest centres in the warning against entering Jerusalem in the coming siege, so it cannot be later than 68 A. D. and may be considerably

v. 23. [1] Accentuated by the omission of τουτω in Ψ*L minn.

v. 24. In the bulk of the MSS the final clause reads αχρι [ου] πληρωθωσιν καιροι εθνων (so Ti, Sdm). B has . . . πληρωθωσιν και εσονται καιροι εθνων (so WH, bracketing και εσονται). L 892 1241 bo have . . . πλρωθωσιν καιροι και εσονται καιροι εθνων (so Ws, Sd [who brackets και εσονται καιροι]). D ends with πληρωθωσιν (Sdm). The absolute πληρωθωσιν in B and D, however, is impossible, and this reading must rest on a primitive blunder of some sort, coupled (in the case of B) with an anticipation of και εσονται from the next verse. L represents an attempt to make B possible.

earlier. It can easily be understood as the form Mk's "Little Apocalypse" took in southern Palestine.

25–28. The end.

25. The connection is immediate. At the fulfilment of the "times of the Gentiles" will occur the "distress of the Gentiles" (the English versions arbitrarily render ἔθνα in v. 24 by "Gentiles" and here by "nations"). Cf on v. 11. "Roaring[1] . . . billows" adds to the other woes a portent connected with the sea, which threatens to leave its bed and overwhelm the world. Cf Ps 65:7; 4 Ezr 5:7 may be relevant also, but its text is uncertain.

συνοχή in 2 Cor 2:4 only. ἀπορία and σάλος only here.

26. ἀποψυχόντων (here only) may very well be meant literally, "dying of fright" (W, Hz, Wl). The second clause is a repetition of vv. 11*b*, 25*a*. προσδοκία in Acts 12:11 only.

27. Finally the Messiah appears.

28. This verse ignores v. 27 and looks back to v. 26*a*, "when others succumb with fear, then will be your time to take heart."

(25–28) Cf Mk 13:24–27, Mt 24:29–31.

Here Lk agrees with Mk 13:25*b*–26 (= Lk vv. 26*b*–27), two sentences that break Lk's context very badly. L, apparently, did not describe the actual appearance of the Messiah (W).

(25) The anti-Gentilic tone continues. With ἀπορία cf the use of the cognate verb in 24:4. (26) Wl finds in "world" a "later Christian conception." But it is simply conventional apocalyptic. Both Lk and Mt avoid Mk's awkward αἱ ἐν τοῖς οὐρανοῖς by using the genitive. (27) Lk agrees with Mt in improving the position of Mk's πολλῆς. (28) ἄρχεσθαι and ἐγγίζειν are L terms. For ἀπολύτρωσις (Wl notes its very primitive sense) cf 1:68, for ἀνακύπτειν cf 13:11.

The L material in vv. 20 f, 20–28 was doubtless a continuous section, but its position in L is uncertain. As direct evidence for the words of Christ it must be classed with Mk's "Little Apocalypse."

29–33. Parable of the figtree.

The little parable illustrates v. 28 directly.

29. For the introductory phrase cf critical note.

v. 25. At the beginning Sd prefers the singular εσται, against the plural in B𝔑D.

[1] The participle ηχουσης in WD al pl Ko is a simplification.

30. *προβάλλειν* in Acts 19:33 only; *θέρος* only in the parallels.

31. "These things" is vague, but v. 25 seems the likeliest reference.

32–33. "All" includes v. 27 quite as much as v. 20. P writes: —"The reference is to the destruction of Jerusalem regarded as the type of the end of the world." This interpretation, of course, ignores the historic meaning of the words, however useful it may be as practical exposition.

(29–33) Cf Mk 13:28–31, Mt 24:32–35.

The only Lk–Mt contact is ἕως ἄν (v. 32) for Mk's less literary μέχρις οὗ. There is no evidence of a pre-Markan source here (against W).

(29) The first four words mark the new change of source (back to Mk). This anticipates Mk's use of "parable," and involves a certain revision. Lk doubtless saw no reason why the figtree alone should be mentioned as a harbinger of spring (Jl, Hz, Ls) and he has generalized. (30) Mk's first clause is needless, and his second clause is abbreviated with προβάλωσιν. βλέποντες ἀφ' ἑαυτῶν as in 12:57. The second ἤδη perfects the parallelism. (31) The subject is supplied (certainly correctly), and it displaces Mk's ἐπὶ θύραις. (33) Lk no doubt thought Mk's v. 32 derogatory to Christ (so usually); the saying appears in a softened form in Acts 1:7.

In 21:1–33 "Lukan" terms are extraordinarily scanty.

34–36. Closing parable.

The discourse ends with a half-parabolic warning, which is an expansion of Isa 24:20, 17.

34–35. Cf 17:26–30. On "take heed to yourselves," cf 12:1. *κραιπάλη καὶ μέθη*[1] is properly "the after-effects of intoxication and intoxication itself"; the order is curious. The force is scarcely to be restricted to the literal meaning (against W). *ἀἰφνίδιος*[2] (1 Thess 5:3) is of course an adjective, "unfore-

v. 30. D af a r sysc begin this verse οταν προβαλωσιν τον καρπον αυτων γινωσκετε (-εται D; so R; + ηδη D*) οτι κτλ; af f sysc reading "begin to put forth" (so syj). 16 minn and the other latt agree, except for the omission of ηδη after προβαλωσιν and a few other variations (b c ff$_2$ l q have "ex se" with their equivalent for προβαλλωσιν). But these variants have evidently arisen from an attempt to conform to the parallels, followed by conflation.

v. 32. WH bracket αν (om 33 D).

vv. 34–35. In v. 34 WH prefers the order αι καρδιαι υμων (BW Ferr A minn X). [1] sysc have "eating of flesh and drinking of wine." [2] Made an adverb (αιφνιδιως) in 33 Ferr ΠΓ minn. D* has ενιφνιος; D^{e} εφνιος.

seen." καθημένους[3] need not connote "at ease." βιωτικός in 1 Cor 6:3 f only. κραιπάλη and ἐπεισέρχεσθαι[4] only here.

36. Cf 12:35–40. "At every season" belongs with "watch ye, praying" taken together. "The things to come" include the last woes as well as the Judgment; the former cannot be avoided altogether, but they can be made endurable by following Christ's instructions. For σταθῆναι[1] cf Mal 3:2, Sap 5:1.

(34–36) Mk at this point (13:33–37) contains matter that Lk has used already (12:35–40), so Lk substitutes a warning of about the same length as Mk's (Hz, Ls). As it is only a paraphrase of Isaiah, nothing definite can be said about its source. ἐφιστάναι (v. 34) and δέεσθαι (v. 36) are "Lukan."

37–38. These two verses are really the preface to ch 22; as they stand they are something of an anti-climax, after the impassioned eschatological discourse. Cf 19:47–20:1. A teaching activity of some length is indicated; note "every day" and the imperfects.

For a somewhat similar combination of αὐλίζεσθαι (Mt 21:17) and ὀρθρίζειν (here only) cf Jgs 19:9, Cant 7:11 f (P).

(37–38) Lk would not have spoiled Mk's climax voluntarily, and this section must be from L, as the preface to what follows. Cf on vv. 5–6, and note how these verses prepare for 22:39 (W, JW).

Hz, Ls think that these verses are a reminiscence of Jn 7:53–8:11, which, they think, stood in the "primitive Synoptic tradition" at this point, as in the Ferrar manuscripts. But this "primitive Synoptic tradition" is of more than dubious existence, and the resemblances between Lk here and the story of the adulteress are very slight. Another unexplained coincidence is the close resemblance of the first clauses of v. 37 and Mk 14:49, a verse not used by Lk. It is possibly due to oral tradition, since a phrase like this would be important in early apologetic. But the contact with Mt 21:17 in the use of αὐλίζεσθαι is mere accident.

καλούμενος (v. 37) and λαός (v. 38) are "Lukan."

[3] sys omits; 69 minn have κατοικουντες. [4] So in BN*D af a. There is an unusually large number of variants; Ko has επελευσεται.

v. 36. For δε at the beginning Sdm has ουν, against BN sa D af a syj; 157 syj* have neither. [1] 157 has στηναι; D af it στησεσθε.

v. 37. WHm, Ws print διδασκων before εν, with B sa bo K lat sy.

At the end of this chapter Ferr insert Jn 7:53–8:11.

CHAPTER XXII

1-6. Judas' betrayal.

1. The "Passover" and the "feast of unleavened bread" were distinct feasts, and they were generally distinguished by the Jews (Wl). But cf *Antt* XIV, ii, 1 (21), *κατὰ τὸν καιρὸν τῆς τῶν ἀζύμων ἑορτῆς ἣν φάσκα λέγομεν*, "at the time of the feast of unleavened bread which we call the Passover."

2. Cf 21:38.

3. W, JW, Ls detect a reference to 4:13, but it is not very obvious. "Satan" is not the same as "a demon" (against Z). *ὄντα*[1] is perhaps concessive (W); "although of the number."

4. "Went away" is vague, but its sense is evident. The "captains[1]" (cf v. 52) were the officers of the Temple police, a numerous body composed chiefly of Levites. It was under the chief command of the *στρατηγός*, an important official (Acts 4:1, 5:24 ff). Cf *GJV*, ii, 320–322. As these functionaries were responsible for all arrests, it devolved on them to negotiate with Judas.

5. At the time of the Passover pilgrims encamped everywhere around Jerusalem, so that finding a given person in the dark would have been a very difficult matter. Even the use of spies would not have helped much; a group suspecting observation could quickly break up and disappear.

6. *ἐξομολογεῖν* in the sense of "agree" is very rare.[1] There is no special point in translating *ὄχλου*[2] by "tumult." *εὐκαιρία* in Mt's parallel only; *ἄτερ* in v. 35 only.

(1–6) Cf Mk 14:1–2, 10–11, Mt 26:2–5, 14–16.

The only Lk–Mt contacts are the position of αὐτόν in v. 4 and the similar change in v. 6, together with the use of εὐκαιρία (suggested by Mk's εὐκαιρῶς). There are no common omissions.

Lk omits the account of the anointing in Mk 14:3–9, doubtless because of his own similar story in 7:36–50.

Lk corresponds closely with Mk in vv. 2 and 5, but not otherwise. And

v. 3. [1] it vg omit.

v. 4. [1] Om D; af it sysc have "scribes" instead, read as a third group by C al minn. The nature of the στρατηγοι was not known to the copyists.

v. 6. [1] D P have the simple verb; ℵ*CN it sys omit. [2] 69 minn omit ατερ οχλου.

the non-Markan material is complete in itself and is from L; note ἐγγίζειν in v. 1 and the knowledge of the Temple police in v. 4.

(1) L continued 21:38 without a break. (2) From Mk, influenced perhaps by 20:19 (W). In Acts Lk is very fond of ἀναιρεῖν (19 times), and τό before a clause is almost a Lukan peculiarity. λαός is "Lukan." Lk has omitted Mk's "take him with subtlety" as needless, and his "not during the feast" as in conflict with what happened (so usually). (3) Note the contact with Jn 13:27. καλούμενος is "Lukan." (4) ἀπελθών is from Mk v. 10, where it means "from the house of the anointing" (W). Ls thinks that Lk deduced στρατηγοί here from στρατηγός in Acts. That Lk may have read the source used in Acts before writing the Gospel is of course very possible, but the singular would not have produced a plural. (5) Apparently from Mk, but L must have had something here in much the same wording. (6) ἐξωμολόγησεν may be a remnant of L, but the rest is all indeterminate. τοῦ is "Lukan."

7–13. Preparations for the Passover.

The secrecy of Christ's plans indicates that He was aware of the impending plot.

7. The Hebrew day of course began at sunset, but Lk writes from the standpoint of his Gentile readers, so combining events that a Jew would have ascribed to different "days."

8–9. The omission of the subject ("Christ") is strange, for it is not indicated by the context; cf critical note. The preparations include purchasing the lamb and the other required food, attending to the sacrifice, and making ready the meal. McN objects that "all the members of a family who were to partake of (the lamb) were required to be present at the ceremony of its slaughter." But such a rule would have been completely unworkable.

10. In these directions Lk certainly thought that Christ used supernatural knowledge (cf v. 13), but the narrative itself suggests rather a carefully arranged plan to conceal His movements from all but a trusted few; cf on 19:29–35. Yet the details given are obviously incomplete; there would have been countless water carriers entering the city and some more precise method of identification must have been arranged. The "man"

v. 7. Tᵢ reads εν η εδει, against BCLD minn.

was evidently a servant (v. 11). It is quite pointless to discuss the use to be made of the water. For *συνατᾶν*[1] cf 9 : 37. *κεράμιον* only in Mk's parallel.

11–12. As the "Master" is not named, the house owner must have known the disciples; the care not to mention names heightens the tone of secrecy. *κατάλυμα*, lit., "resting place," is a more general term than *ἀνάγαιον*, "upper room" (Mk's parallel only). *ἐστρωμένον* may mean "plastered" (Z), but "furnished (with the requisites for the meal)" is more probable.

(7–13) Cf Mk 14 : 12–16, Mt 26 : 17–19.

The only Lk–Mt contact is ὁ δὲ εἶπεν in v. 10, while Mt is so condensed that it is unfair to speak of "common omissions." This is the last "Markan" section in Lk.

(7) ἦλθεν (prepared for in v. 1) and ἔδει give good connection. (8) The omission of the subject is due to insufficient revision of Mk, who also omits it. Lk makes Christ take the initiative, in words practically all from Mk. "Peter and John" are doubtless named as the usual leaders (especially in Acts); it is needless to think of a special tradition. (9) Much of Mk has been anticipated. (10–12) Almost verbally from Mk, with some obvious stylistic improvements. Mk's awkward μου is dropped, and the repetition ἕτοιμον . . . ἑτοιμάζετε avoided. (13) Lk abbreviates.

14–23. The Last Supper.

14. Nothing is told of the means used to avoid detection in reaching the appointed house; the narrative is interested only in the Supper itself. "Hour" is of course the hour of the meal. W thinks that "the apostles" includes more than the Twelve; that others were present is not impossible but the wording does not say so.

15. The saying breathes profound relief; Christ knew that His death was certain, and had feared that He might be arrested before the Passover. Note the emphatic Hebraism.

16. Christ would eat the paschal feast no more until type should pass into antitype. This conception of the Passover as a type of the coming Kingdom is common in Jewish literature, whether with or without specific reference to the Messianic

v. 10. [1] υπαντησαι in CL minn X; απαντησαι in D minn.
v. 11. WHm reads λεγοντες· λεγει (ℵ).

Banquet which inaugurates the final beatitude. And this belief naturally passed into Christianity as part of the eucharistic theology (cf "until he come," 1 Cor 11 : 26).

Christ's language gives no support to the theory that He expected the Kingdom within the next twelve months; on the contrary, it implies that Passovers would continue until the end, although He would have no share in them.

17–18. The later Jewish ritual directed that the head of the family should begin the meal by blessing a cup of wine. Then, after drinking from it, he passed it to the company, who all drank in turn. The present verse shows that this custom was already in existence in Christ's day.

Most interpreters hold that Christ drank first, comparing His words with v. 16. But this makes "divide this among yourselves, for I say . . ." rather pointless (W, Z), as they certainly denote some unusual happening. Z notes appositely that the use of wine at the Passover was an extra-legal custom added by tradition, and so Christ would feel at liberty to disregard it. Wine was supposed to have been added because of the joy of the occasion; a joy that Christ might very well think misplaced for Him under the circumstances. But cf critical note.

19*a*. In the later ritual, the bread was broken after the "bitter herbs" had been tasted and a second cup of wine had been drunk; all this took place before eating the lamb. Possibly this use existed also in Christ's day. Note the specific mention of "breaking," a ceremonial act of the greatest importance to the apostolic church (24 : 35, Acts 2 : 42, 46, 20 : 7, 11, 1 Cor 10 : 16, 11 : 24). As τοῦτο, "this," is neuter and not masculine (as is ἄρτος, "bread"), the subject of "is" should be the act of breaking and distributing, not the bread itself. But this is probably too refined; at the most "this (broken) bread." The probable

v. 16. Before ου Ti, Ws insert ουκετι, against BʁC*LΘA minn H a. But the omission is much "easier."

vv. 17 ff. Cf exegetical notes on vv. 19*b*–20. Small influences of liturgical formulas are of course numerous (το ποτηριον in v. 17, etc).

v. 18. Ti inserts οτι before ου, against BCLD 1 G af. D 1 157 G latt sysc transfer απο του νυν after οτι; CΔA al pl Ko omit entirely. The phrase is perhaps from Mk, but it may also have been omitted to conform to v. 16.

absence of "is" from the Aramaic is of no consequence, as the copula must be supplied.

No interpretation of these words is historically valid that does not start from a meaning that they could have had to the disciples when Christ spoke; a principle that rules out the bulk of later eucharistic controversy. The essential elements of the scene are, (a) the symbolism of the breaking and distribution, (b) the fact that these acts were performed in the midst of a common meal, (c) the fact that this meal was the Passover. In Lk the paschal atmosphere is especially heightened by vv. 15–16, and Lk's meaning may very well be, "If I had been arrested before the Passover, I could not have celebrated this rite." Cf Hz. Consequently, the first eucharist had in part the paschal connotation of a feast presaging an act of redemption. Wl objects that the narrative ignores the paschal lamb, but the objection is too mechanical; later Jewish use had ceased to lay exclusive stress on the lamb, which was omitted altogether after the destruction of the Temple.

The nature of the coming redemption is explained further by Christ's act; as the bread was broken to feed the disciples, so His body would be "broken" for their spiritual sustenance. Christ knew that His death was at hand. But He believed that by His death the disciples would be saved from the world as were the Israelites from Egypt. Moreover, by receiving this food at His hands the disciples received a "table bond" with Him, by which unity of life could subsist, despite the separation so soon to come. And the whole action is pervaded by expectation of the coming Kingdom, so that the eucharist, like the Passover, looked directly forward to the final redemption in the Kingdom of God.

The relative amount of stress to be laid on these various elements is, of course, debatable, but no interpretation seems justified that does not take them all into consideration. Yet even in the apostolic age there must have been differences of emphasis; different individuals or communities, no doubt, would elaborate special features too exclusively. But it is quite certain that the eucharist, like the Passover, was regarded as a joyous

feast, to be celebrated with "gladness" (Acts 2:46); in fact, it was so festally conceived that at times it led to carousing (1 Cor 11:20–22). And it is equally certain that believers felt Christ "was made known to them in the breaking of the bread" (24:35), that through it they came into the most unique and intimate contact with their Lord.

There is no evidence of any specifically "Lukan" interpretation of the rite in the passage.

19*b*–20. The textual phenomena here are familiar and may be briefly summarized. The most natural explanation of the history is as follows:—

Lk wrote an account that closed with the word "body" in v. 19, leaving the cup of v. 17 in only loose connection with the eucharist and throwing all the emphasis on the bread (cf 24:30, 35). This reading has been preserved in D a d ff_2 i l. But harmonizing tendencies, which liturgical considerations would make particularly powerful, caused an early conformation of the account to that in 1 Cor–Mk–Mt. The simplest change was that in b e, placing v. 19 before v. 17, so as to give the order "bread . . . cup." syc has the same text, enlarged with the addition of "over it" after "given thanks" and the wording of 1 Cor 11:24 ("which is for you," etc) after "body." sys is still further enlarged, inserting "after they had supped" at the beginning of v. 17 and "this is my blood, the new covenant" at its end. The great bulk of the manuscripts, however, simply supplemented v. 19 from 1 Cor 11:24 f, but syp carried the harmonizing tendency still further by omitting vv. 17–18 altogether (the Coptic ℵ omits v. 16 also). Marcion's text is uncertain.

This reconstruction is so simple that the shorter text is defended by WH, W, JW, Ls, Z, K? (although Z prefers the order of b e). On the other hand Hz, Lg (cf McN) think that confusion between the two cups of vv. 17 and 20 led to the omission of the latter. But, in that case, a scribe would have omitted the cup of v. 17 (cf syp), not the eucharistic cup, and this does not explain how v. 19 came to be shortened. Soden (I, 1571) refers the confusion to the influence of the Diatessaron, but his arguments are unconvincing; Diatessaron 45:12–16 is simply Mk–

Mt, with a few words at the end that may be from Lk but may equally well be from 1 Cor (Aphraates, indeed, continues with "as often as ye come together"). This appears to have no bearing on the omission of Lk vv. 19*b*–20.

Wl (cf K) contends for the omission of all of v. 19 (without textual authority) as well as of v. 20. He holds that Lk (like Jn) did not intend to describe the eucharist at all and that, in fact, Lk wished simply to protest against later Christian celebrations of the Passover. But there is no evidence for this, and it leaves unexplained how later correctors could content themselves with inserting only v. 19*a*.

21. In lurid contrast (πλήν) to Christ's approaching act of redemption was the presence of His betrayer at the common meal.

22. The force of ὅτι[1] is not very clear. If it is to be pressed, the sense is "the betrayer is present because the Scriptures have so predicted" (Ps 41:9?, Obadiah 7?). "Son of man" is used deliberately in its full sense.

23. Judas' treachery was unknown to the other apostles.

(14–23) Cf Mk 14:17–25, Mt 26:20–29.

Lk's agreements with Mk are for the most part only those that would be inevitable in two accounts of a scene of such great importance, while the differences point decisively to a special tradition in Lk (W, JW, Ls, McN). And this tradition was L; cf ἀποπίπτειν in v. 14, ἀπὸ τοῦ νῦν in v. 18, καὶ αὐτοί in v. 23, and the Jewish tone throughout. JW calls attention also to the strophic arrangement.

(14) There is a Lk–Mt contact in the position of ἀνέπεσεν (ἀνέκειτο), but this is accident; Mk is poorly phrased. σύν is "Lukan." (15) This saying has no parallel in Mk. "Pauline pragmatism" (Hz) can be discovered here only if 19*b*–20 is read, and only then with extreme difficulty. For Wl's opinion cf note above on vv. 19*b*–20. A saying of this kind was needed to make the eucharistic action comprehensible, and Mk's account should be supplemented here with L's. (17) Cf exegetical notes and the note below. (18) Mk has this verse after the institution of the eucharist (14:25), implying that Christ drank the Passover wine. Cf note below. Lk's wording is very like Mk's and may have been influenced by it, but a different Greek wording would

v. 20. ονοματι for αιματι is the curious reading in 700 minn.

v. 22. Sdm has simply ουαι εκεινω, omitting τω ανθρωπω, with D af sysc. [1] So in Bℵ 33 L 579 sa bo D 157 T; otherwise και (a d have nothing).

hardly have been possible (τὸ γένημα τῆς ἀμπέλου was a set phrase). Lk's ἔλθῃ perhaps makes his version more chiliastic than Mk's.

NOTE. The most important difference between the eucharistic accounts in L and in 1 Cor–Mk–Mt is the former's omission of the cup. L's version reappears in 24:30, 35, where bread is the only element used, and it is defended by JW, Ls as original. But decisive evidence on the other side appears to be offered by the words "after supper" in 1 Cor 11:25, for these words have no theological import and are comprehensible only as a genuine reminiscence.

L's account is to be explained from liturgical practice. "The breaking of bread" in the Palestinian church was celebrated with extreme frequency or even daily (Acts 2:46), by small house-groups. Under such circumstances wine must often have been unobtainable, for it was so expensive that the Mishnah (*Pes.* x, 1) describes the sacrifice a poor man might have to make to obtain the small quantity needed for the Passover. A custom of eucharists without wine would have been inevitable under such circumstances, a custom that would be certain to lead to the belief that the original eucharist was wineless. So v. 18 may even be meant as a protest against what was thought a luxurious custom; such an attitude would be quite in keeping with the character of L, with which Lk no doubt sympathized.

A comparison is often drawn between Lk and the eucharistic prayers of Didache 9–10. But the comparison is hardly relevant; in the Didache the cup precedes the bread, but in Lk there is no cup at all. The order in the Didache is perhaps due to the usual Jewish practice of blessing wine before bread (*Berakoth* 6:1, 5).

(21–23) v. 22 is from Mk (v. 22); Lk uses ὁρίζειν (not in Mk–Mt) five times in Acts. Lk has reversed Mk's order, gaining better connection. Otherwise Lk and Mk are quite differently worded. Lk has no fondness for συνζητεῖν, which he rejects in Mk 1:27, 9:14, 16. The "Lk–Mt contact" in χείρ (χεῖρα, Mt v. 23) is accidental. In v. 23 τὸ τίς and πράσσειν are "Lukan."

24–27. Dispute as to rank.

The connection is only *ad voc.* "dispute," and these verses form an independent section. JW finds the connection so vague that he suspects the text of v. 27. That these verses illustrate vv. 16–18 is not evident (against Ls).

24. Cf on 9:46. "And[1]" is evidently designed to help the transition from v. 23, but it is not very successful. *φιλονικεία* ("strife"?, "jealousy"?) here only. *δοκεῖ* is "be acknowledged

v. 24. [1] Om ℵ it sysc.

as," as in Gal 2 : 6, but hardly "by Christ" (against W). μείζων is probably used as a superlative, "greatest."

25. "Earthly royalty manifests itself in authority, and earthly dignitaries seek titles of honor." There seems to be no sarcasm in the statement, so there is no reason to translate κυριεύουσιν[1] by "oppress." οἱ ἐξουσιάζοντες is a much wider term than "sovereigns." εὐεργέτης (here only), "benefactor," was a familiar title of honor. καλοῦνται is most naturally taken as a passive, although "have themselves called" is possible.

26. Scl "shall be."

27. To Lk's mind the words "I am in the midst of you as he that serveth" no doubt looked immediately to Christ's goodness in instituting the eucharist.

(24–27) Cf 9 : 46 and parallels and, in addition, Mk 10 : 42–45 (Mt 20 : 25–28), where the resemblance between Mk and Lk shows literary relationship of some sort. But there are no Lk–Mt contacts.

(24) δοκεῖ seems to be connected with οἱ δοκοῦντες ἄρχειν in Mk v. 42. Note how Lk repeats τὸ τίς from v. 23 (cf vv. 2, 4). (25) As compared with Mk v. 42, Lk's simple verb is vastly preferable to Mk's compound; Mk has introduced a tone of sarcasm. W thinks that Lk's βασιλεῖς is original, but his technical εὐεργέται is of course secondary to Mk's μεγάλοι. Lk has reworded the second clause to avoid the apparent tautology, but he has broken the parallelism (against W). (26) Lk would scarcely have used ὑμεῖς in place of Mk's easier ἐν ὑμῖν, but between his νεώτερος . . . διακονῶν and Mk's διάκονος . . . δοῦλος there is not much to choose. But ἡγούμενος is literary. (27) If this verse and Mk v. 45 have any relation, Mk is certainly secondary and theological; Wl even suggests that in Mk the words καὶ δοῦναι . . . πολλῶν are a later addition to the text, but this is conjecture.

The obvious explanation of the phenomena is the dependence of Lk and Mk on a common source (W, JW, Ls). Direct dependence of Lk on Mk is too difficult an hypothesis, especially in view of Lk's position for the saying. Mk has added this section to his scene with the Zebedees (10 : 35–40), where it has an excellent context (Mk 10 : 41 connects the two sections). If the Lk–Mk source is to be identified, Q is the most plausible conjecture (W) but the question should be left open.

The position of the saying in Lk is best explained by v. 27. W invokes Jn 13 but this is very hazardous. Other theories in K.

28–30. The reward of the apostles.

v. 25. [1] καταχυρ. in Θ Ferr UN minn X.

The connection is by contrast, "humility now, but greatness hereafter." But the section also looks back on vv. 16–18.

28. διαμεμενηκότες (note the perfect participle) emphasizes strongly the successful endurance of the long test (P). But Lk could not have meant the article in the sense "ye are the only ones"; contrast Acts 1 : 21 f (against Wl). πειρασμοί is "trials" rather than "temptations," although the latter meaning cannot be excluded from the word. The opposition encountered in the Ministry was Satan's effort to shake Christ's constancy.

29. Note the emphatic κἀγώ, in contrast to ὑμεῖς. διατίθεμαι is "appoint," not "bequeath" (against Wl, JW), for the apostles were to enjoy their dignities in the presence of the living Christ. Here "royal rule" is better for βασιλεία than "kingdom" (W). Or the sentence may be translated, "as the Father hath appointed me a kingdom, so I appoint for you that . . ." (Hz, JW).

30. To "eat at the king's table" was an honor of the highest degree, ordinarily reserved for royal princes. The apostles, however, would have a rank worthy of this privilege, for they would be the rulers[1] of Israel; "judges" is of course used in the Old Testament sense of "rulers," and the saying is a paraphrase of Ps 122 : 5. But Lk does not say that each apostle will be the judge of one tribe, and reflections on the prediction's relations to Judas are needless (against Ls).

The language is intensely Jewish and chiliastic. Eating and drinking go on as in the present life,—not only in the Messianic banquet at the beginning (against P),—and the Kingdom (apparently) contains only Israel. Cf Enoch 62 : 14. Lk must have interpreted allegorically, if he did not supply in thought "while the Gentiles have their own special judges."

(28–30) Cf Mt 19 : 28.

(28) W, JW seem perfectly right in defending the originality of

v. 28. D begins with και υμεις ηυξηθητε εν τη διακονια μου ως ο διακονων, thereby softening the transition.

v. 30. The omission of εν τη βασιλεια μου in Ko (late) is probably pure accident (μου . . . μου). [1] Ti, Sdm print κρινοντες before τας (against BT 892 i). The subjunctive καθησθε in B*TΔ (WH non mg) is conformed to εσθητε; D has καθεζησθε.

πειρασμοῖς, for later theological reflection would have used some less suggestive word, such as θλίψεσι (against Ls), and Lk's similar use of the plural in Acts 20:19 is hardly relevant (against Hk). The originality of πειρασμοῖς carries with it the originality of the remainder of the verse, which would have been out of place in Mt's context (Mt 19:27 appears to contain a reminiscence).

(29) Mt simply predicts the exaltation of the apostles, while Lk refers this to Christ's direct appointment. Lk is secondary; contrast Mk 10:40 (Ls) and the simple future καθήσεσθε in v. 30. (30) W, Ls argue that ἵνα . . . μου is inserted to conform to the "supper" context; W notes the changed sense of βασιλεία (but cf exegetical note) and the incongruous moods of the verbs. That the clause is an insertion is very likely, but it is too Jewish to refer to Lk; it was the "supper" reference that caused Lk to add the section in this context. Lk may or may not have omitted "twelve" because he thought of Judas' treachery (cf Ls); the numeral would have been a very easy addition for Mt (against Hk), and may have specialized for the apostles a promise originally made to a much wider group (JW).

The versions in Lk and Mt certainly go back to a common original, but the variations are so great that this original may not have been in Greek; that it was Q is quite uncertain (cf JW). The saying would have been perfectly natural in Christ's mouth; those whom He had trained so carefully for His special service (or all His disciples?) would continue that service in the Kingdom. Its general authenticity, consequently, is usually admitted.

31–34. Prediction of the apostles' desertion.

Again the connection is by contrast. The apostles, who are to be so exalted in the future, are now to pass through a period of shame.

31. The unmediated transition[1] is very effective. Satan's request is described as in Job chs 1–2. ἐξαιτεῖσθαι here only. σινιάζειν[2] is not known in earlier Greek, and may mean either "to winnow" or "to sift." In the former case the figure is the same as in 3:17; in the latter the reference is to sifting after winnowing (to remove heavy impurities).

32. Christ's prayer is of course supposed to be effectual, so that St. Peter's aberration would be only temporary. His faith would not desert him entirely, and after his recovery he would

v. 31. [1] So in BL sa bo sys; the insertion of ειπεν δε ο κυριος in the bulk of the MSS is certainly secondary and has produced further variations. [2] ξινιασαι in ℵ*.

be able to restore the other apostles. Cf 24:34, 1 Cor 15:5. *ποτέ*, "when the interval of doubt ceases." After "turned[1]" scl "to faith"; it is artificial to treat the participle as transitive (against Z).

33. St. Peter replies to the implication in "turned."

34. The title "Peter[1]" ("rock man") is used in sad contrast to the prediction. "Cockcrow" may mean simply "daybreak" (Wl), but cf v. 60. Note the Jewish use of "today" in contrast to v. 1.

(31–34) Cf Mk 14:27–31, Mt 26:31–35.

Lk is independent of Mk, as is generally recognized, and is based on L. Note the Jn contacts; the prediction of the denial is placed at the supper (against Mk, Lk's wording is more like Jn 13:38 than Mk 14:30), and with v. 32*b* cf Jn 21:16–18. Moreover, v. 32*b* is resumed in 24:34 (L), while with στηρίζειν (v. 32) cf 9:51. Ls argues that Lk is based on "Mk's source," but this is arbitrary.

(31–32*a*) As compared with Mk v. 27, L appears to be modified by St. Peter's later share in spreading the resurrection faith; yet L's words can be read as an unfulfilled prayer that he would not lose faith at all, and so JW thinks there is a genuine nucleus here. Lk is the only Gospel that preserves the tradition of a primary appearance to St. Peter; Mk apparently purposed to describe an appearance to all the apostles gathered together, although Mk 16:7 may contain a hint to the contrary. So the L tradition must be extremely early. δέεσθαι and the use of τοῦ are "Lukan."

(32*b*) The deviations from Mk v. 28 are bound up with Lk's deviations from Mk's resurrection tradition; cf on ch 24. (33–34) Lk is independent of Mk (cf above on the Jn contact). W, Hz, Ls argue that the clause καί . . . θάνατον has been influenced by St. Peter's martyrdom; this is possible but needless.

35–38. The future of the apostles.

This section provides a solemn close for the scene, without special reference to what precedes.

35. Cf 10:4. *ὑστερεῖν τινος*[1] here only.

v. 32. [1] D af have επιστρεψον και.

v. 34. Before ειδεναι Ti, Ws insert μη, against BℵΨL bo Θ 1 MΠQ minn X sys, while Ti transfers με to the end, against BℵTLΘ Ferr. Ψ* 1 157 Q minn f have απαρνηση με ειδεναι; D has με απαρνηση μη ειδεναι με. 1241 latt omit ειδεναι. [1] Om syc.

v. 35. [1] ℵ* has τι.

36. The conditions that existed when the apostles were sent forth had changed. Purse and wallet had become necessary, apparently implying that hospitable reception was no longer certain. Indeed, open violence could now be expected, and means for self-protection were called for.

Wl, Ls think simply of precautions for long journeys over dangerous roads, but this breaks the connection with what follows and makes Wl ask why there is no mention of a staff. After "hath not" most commentators supply "purse and wallet," but "sword" gives better sense (Wl, Z); in any case the purchase of a sword is enjoined on all. Lk certainly could not have wished his readers to take this precept literally; cf, perhaps, Eph 6:17 for the interpretation he may have given it. But see critical notes.

37. Danger impends because Christ is about to suffer; His death will let loose a flood of hostility against the apostles. The final *καὶ γάρ*[1] is parallel to λέγω γάρ (W).

38. Christ's injunction was put into immediate execution as far as was practicable. Cf critical notes. Lk gives no hint of any irony in Christ's reply; any such translation as "enough misunderstanding" is arbitrary.

(35–38) Peculiar to Lk.

The source of this section is obscure. W (cf Ls) argues for Q because of the agreement of v. 35 with 10:4 but this agreement may be due to Lk's editing. And v. 38 points forward to an account of the arrest, which (as far as can be determined) did not stand in Q; W treats v. 38 as a Lukan addition (cf Wl) but it is necessary in the section. L is much more likely (cf JW) and ὁμοίως (v. 36) is an L term, but the question must be left open. The use of τό before περί (v. 37) and ἱκανός (v. 38) are "Lukan." v. 37 may have been expanded (JW), but it is too closely connected with v. 36 to be wholly a later addition (against Wl, Ls).

Mt 26:52–54 has long stood in the way of recognizing the historic element in this section. Its production in the later church is incon-

v. 36. Ti begins with ο δε ειπεν (ℵ*DΘ syj af); WΔNA lat have ειπεν ουν; sy have no conjunction. D al pl Ko tend to change the imperatives into future indicatives, apparently thinking that Christ could not have given such a command.

v. 37. After οτι Sd adds ετι in brackets, against BℵWTL sa bo D 1 157 AQ minn pl XH b r f, but it is almost meaningless and has arisen from confusion in ΟΤΙΤΟΥΤΟ. [1] Om γαρ D latt sysc.

ceivable; there may have been "militaristic" groups here and there (cf Rev 13:10), but they would not have been satisfied to give the apostles only two swords among the twelve. On the other hand, its suppression by Mk (Mt goes even further) was only to be expected; that Lk gives it at all is remarkable.

It corresponds perfectly to the situation. Christ felt that His death was determined and necessary. But that His work should not cease with His death was necessary also; the lives of the apostles must be preserved at any cost, so that in their case violence must be met with violence. This explains why the disciples were carrying swords in Gethsemane, an undoubted fact (Mk 14:47) that has been taken too much for granted; indeed as a matter of history the armed resistance of the band when Christ was seized may be a reason why Christianity was saved from extinction. Cf especially JW; Ls complicates needlessly with the (impossible) contention that Christ thought of resisting His own death.

The "swords" may have been large knives (a supposition at least as old as Chrysostom), or they could have been borrowed in the house where the Passover was eaten. And that two swords were not "enough" for defence (W, etc) is hardly relevant, for there was no reason to apprehend encountering an overwhelming force of soldiers (Ls).

39–46. Christ's prayer.

In Lk the term "agony" is a misnomer, for vv. 43 f are an addition to Lk's text (see below).

39–40. Cf 21:37. "'The[1]' place" was the spot where Christ was accustomed to pass the night, as Judas knew (v. 47). The warning to the disciples recalls v. 31.

41. In the papyri *ἀποσπᾶν*,[1] "withdraw," is commonly used without connoting violence (against P). Christ remained near the disciples, so as to be able to help them (W), and they could hear His words. *βολή* here only.

42. In Lk Christ's prayer is quietly resigned. "This cup" is, of course, the Passion, but there is no specification of any special aspect of the Passion; Lk probably thought of the suffering,

v. 39. WH bracket the και before οι μαθηται (om B* sa 1 minn V).

v. 40. [1] D omits the article.

v. 41. [1] εσπασθη, επεσπαθη, απεσταθη, απεστη are variants.

v. 42. A choice between παρενεγκε (BTDΘ minn; WH, Ws), παρενεγκαι (ℵL Ferr MKΠR minn; Ti), and παρενεγκειν (WΨ*ΔNA minn X; Sd) is very difficult, especially as the second form can be read as either an imperative (Mk 14:36) or an infinitive. But sa bo lat (exc d i) sy all read the imperative.

rather than of (say) Christ's grief at Israel's obstinacy. The middle ending -ει (βούλει) is decisively attested here only.[1]

43–44. Cf below.

45. The prayer is supposed to last much longer than v. 42 indicates. That grief causes slumber through nervous exhaustion is psychologically accurate. Lk means his readers to understand that the apostles now expected the Passion (λύπη).

46. The quiet tone is maintained; Christ simply repeats the words of v. 40.

vv. 43–44. These verses are omitted in Bκ° WT 826 579 sa bo 1071* N 713 A R f sys Cyr Ath Amb; Ferr (with various differences) places them after Mt 26 : 39. WH double-brackets and Weiss transfers to the margin (cf JW, Wl). This evidence for the omission is very strong, much too strong to be caused by Marcion or a small group in Egypt who thought the verses "too anthropomorphic" (against Z; cf Hz, Ls, K). On the other hand, such heightenings of painful scenes and the addition of miraculous elements are characteristic of hagiography everywhere; just why these verses should be "uninventable" does not appear (against WH, P). Lk's own tone is quite different (W). Lg's uncertainty is resolved by an appeal to a Tridentine decree.

The narrator certainly intended to state that the angel appeared visibly (against Z), and that the drops of sweat were really mingled with blood. ἀγωνία, ἱδρώς, and θρόμβος here only. ἐνισχύειν only in Acts 9 : 19.

(39–46) Cf Mk 14 : 26, 32–42, Mt 26 : 30, 36–46.

Lk is very different from Mk, but there are certain Lk–Mt contacts: —In v. 42 the participle λέγων, the vocative in -ερ, the introduction of εἰ, and the use of πλήν (Mk has ἀλλά). In v. 45 the insertion of πρὸς τοὺς μαθητάς. In v. 46 the plural (as in what follows), and the compound εἰσέλθητε.

Most of these contacts are unimportant, and it is possible that they are all due to mere coincidence; certainly they scarcely seem significant enough to point to pre-Markan tradition, particularly in view of the wide divergence of Lk and Mt otherwise. W thinks that this scene may have become fixed in oral tradition, but textual influence of Mt on Lk is also conceivable.

Lk is based on L; cf κατὰ τὸ ἔθος (v. 39), τόπος after ἐπί in v. 40 (cf on 19 : 5), and καὶ αὐτός in v. 41. Note, moreover, the relation to 21 :

[1] βουλη in ΔΛRΓ minn XFG.

v. 43. In place of απ ουρανου WH non mg have απο του ουρανου (Ψ^c DΘ al).

v. 44. Ti, WH non mg begin the second clause with και εγενετο (א Ψ* 1 al), while Ti reads καταβαινοντος (א 565 X latt vg syp).

37. ὡσεί (v. 41) and ἀναστάς (vv. 45, 46) are "Lukan," and Lk is responsible for θεὶς τὰ γόνατα (v. 41, four times in Acts). The end of v. 46 is from Mk.

The narrative is more condensed than Mk's, and it exhibits a more advanced Christology in Christ's impassive behavior. There is also a greater (and probably a more historic) regard for the apostles. In v. 40 Ls suggests that the original ran "pray lest *I* enter into temptation" (!).

47–53. The arrest.

47. The "temptation" overtook the disciples, before they could pray. Lk describes Judas afresh, in spite of vv. 3–5. The meaning of the attempted kiss can be discovered only indirectly from v. 48.[1]

48. In Christ's rebuke all the words are equally emphatic (Hz). "Son of Man" is used in the full Messianic sense.

49–50. The disciples felt that the time had come to carry out the instructions of vv. 35–38, doubtless in the belief that they could at least give Christ time to escape. Note the use of εἰ. The future participle ἐσόμενος[1] here only. ἀφεῖλεν can hardly mean anything but "cut off," although W renders it "wound."

51. Christ's words are addressed to the disciples, in answer to the question in v. 49. So, probably, "let them do their will" (Z, K translate "desist at this point"). If the words were spoken to the crowd (P?), the introduction in v. 52 would be pointless. Lk scarcely reflected on the exact nature of the miraculous healing, but the language certainly implies complete restoration of the ear (against W, Hz).

52*a*. The repetition of Ἰησοῦς[1] makes a slight break. The officers wait until Christ finishes speaking before arresting Him (v. 54), despite the disciples' violence. It now appears that the Temple dignitaries were present (v. 4; Lk adds "elders" here).

v. 47. [1] Consequently the substance of Mk 14 : 44 is introduced here by DΘ Ferr al pl XEH b c r syp.

v. 49. [1] Om 71 latt; D syp have γενομενον.

v. 51. WH bracket the article before Ιησους (om B). The aorist εασατε (WΘ Ferr 157) is a correction.

v. 52. Before αυτον Ti reads προς instead of επ (ℵ al RGH), and he prefers the perfect εξεληλυθατε (WΔA al) against the bulk of the MSS. [1] Om D 1 minn af sysc. Ws prefixes the article, against BℵTΘA.

52*b*–53. Christ's tone (is v. 52*b* a question?) is scathingly contemptuous. Men with clear consciences do not treat harmless teachers like desperate criminals, nor do they seek to avoid publicity for their acts. The nature of their "authority" is seen in the time they have chosen; both come from Satan.

(47–53) Cf Mk 14:43–50, Mt 26:47–56.

Lk agrees closely with Mk only in vv. 52 f, but there are several Lk–Mt contacts:—In v. 47 ἰδού (quite differently used), and (Mt v. 49) τῷ Ἰησοῦ (Mk's αὐτῷ is ambiguous). In v. 48 (Mt v. 50) Judas is reproached, but the wording is entirely different and the addition was inevitable. In v. 50 καί and πατάσσειν (παίειν, Mk). In v. 53 (Mt v. 51) ἐκτεῖνειν τὰς χεῖρας (Mt has the singular), but this phrase is common in the New Testament (15 times) and was probably suggested by ἐκβάλλειν τὰς χεῖρας in Mk v. 46; there is no other resemblance. These contacts have little significance.

The basis of Lk vv. 47–51 is L; cf the use of ἰδού and ἐγγίζειν (v. 47), and the Jn contacts (Judas' kiss is avoided, Christ's initiative is preserved throughout, and the right ear of the servant is specified; cf Jn 18:3–11).

(47) "While he yet spake" is certainly from Mk (where it has more point), and "one of the twelve" may be also. The actual kiss is avoided. (48) L's Christology is again more "impassible" than Mk's. The logion may rest on good tradition, but its creation would have been very easy. This verse makes Mk v. 44 unnecessary. (49) In Mk the sword stroke follows Christ's arrest, but traditions about a scuffle of this sort would naturally vary; it is rather trivial to argue that the disciples would not have struck until the officers laid hands on Christ (against Hz), or that no time would have been given for the question and answer (against JW). (50) W holds that καὶ ἀφεῖλεν . . . αὐτοῦ is from Mk, as the healing is made unusually difficult; Mk has certainly influenced the phrasing. Wl contends that all of this verse (with v. 51*b*) has been added, since v. 51*a* contains the answer to v. 49; this is too refined. (51) That Christ forbade further violence is wholly likely, but the appearance of the miracle in tradition was inevitable. ἐᾶσθαι is "Lukan."

(52–53) Lk supplements L's account with an extract from Mk (Ls, cf JW). W limits the Markan material to ὡς . . . ξύλων in v. 52, but the situation in both verses is unnatural, and εἶπεν κτλ at the beginning of v. 52 marks the change of source. Cf exegetical notes. (52) παραγίνεσθαι (despite its "Lukan" character), ἀρχιερεῖς, and πρεσβύτεροι are from Mk v. 43, and Lk has added στρατηγοί κτλ from v. 4; this group is hardly possible but some responsible officials must

have been present, for Christ would not have spoken as He did to mere underlings (W). Mk's συλλαβεῖν με was needless. (53) The genitive absolute and μεθ' for Mk's πρός are improvements. Lk generally avoids κρατεῖν and has been influenced by Mk v. 46 (cf above). The last clause has a Johannine sound and may be from L; Ls thinks it was introduced to avoid Mk's abrupt change of subject but this reason is insufficient.

Mk v. 50 was doubtless omitted through respect for the apostles. It has nothing to do with difference in the resurrection traditions (against Ls), for Mk does not imply that the apostles fled to Galilee (Mk v. 54, 16 : 7). καθ' ἡμέραν (v. 53), although "Lukan," is from Mk.

54–62. St. Peter's denial.

54. The officers, finally, proceeded to Christ's arrest. There is nothing in Lk to indicate whether the high priest was Annas or Caiaphas (3 : 2). "Led" in v. 66 seems to distinguish his house from the place of the assembly of the Sanhedrin. A considerable interval is supposed to elapse (v. 59), during which Christ and His captors waited in the courtyard (cf on v. 61). The initial ἤγαγον καὶ εἰσήγαγον[1] is clumsy.

55. Jerusalem nights at Passover time are often cold. περιάπτειν[1] here only. συνκαθίζειν[2] only in Eph 2 : 6.

56. πρὸς τὸ φῶς, "turning towards the light," a good Attic use. "This man also" is taken by W to mean, "this man, as well as some (unmentioned) disciple in the courtyard." But this is artificial. Perhaps, "this man, as well as those who escaped," or, still more simply, "this man, as well as Jesus," with the implication "is guilty."

58. The second accuser addresses St. Peter directly.

59. The third accusation is the most confident, forming a climax. The Galilean pronunciation was peculiar, although the precise dialectic differences are unknown. St. Peter is supposed to have spoken after his second denial. The third καὶ perhaps means "beside what the others have said."

v. 54. [1] Om και εισηγαγον 579 DΘ minn pl Γ lat (exc c) sy.

v. 55. [1] Simple verb in WΨΔ al pl Ko. [2] περικαθισαντων in D 1 minn G lat (exc a) sy.

v. 57. After ηρνησατο Ti, Sd insert αυτον, against BκTL sa bo D^{e} 1 KΠ minn ΩS it sy.

60. While the accusations grow more pointed, the denials grow less specific.

61. Christ is supposed to have stood close enough to hear St. Peter's words (against P).

62. This verse is omitted by e a b ff$_2$ i l. As no reason for this omission appears, and as the exact agreement of the wording with Mt 26 : 75 is highly suspicious, it is bracketed by WH and omitted by Wl and JW. Cf critical notes.

(54–62) Cf Mk 14 : 53 f, 66–72, Mt 26 : 57 f, 69–75.

The Lk–Mt contacts are:—In v. 54 δέ, the imperfect ἠκολούθει (Mk has the aorist, but Lk–Mt have conformed to the following imperfect), the position of μακρόθεν, and perhaps the omission of ἀπό (but Mt's text is dubious). In v. 55 the genitive τῆς αὐλῆς (quite differently used), and ἐκάθητο (ἦν συνκαθήμενος, Mk). In v. 56 παιδισκή (μία τῶν παιδισκῶν, Mk), and the repetition of καθῆσθαι (in different forms; Lk's is from Mk v. 54). In v. 57 οὐκ (οὔτε, Mk). In v. 59 the insertion of a subject with καί, as in the two preceding accusations (Mt v. 73). In v. 61 the genitive after (ὑπ)εμνήσθη, and the order ἀπαρνήσῃ με. Despite the number of these contacts, they are quite without significance. The very striking contact in v. 62 is consequently to be explained as due to textual interpolation of this verse.

Again Lk differs too much from Mk to make "common omissions" a legitimate term.

While it is evident that much of Lk is based on Mk, yet there are considerable differences between the two accounts. In particular, Lk tells the story of the denials as a whole, while Mk divides it into two parts, before and after the trial of Christ. Hz, Wl refer this change to mere literary revision, an explanation that might be sufficient if this change stood alone. But it is bound up with Lk's position of the trial after daybreak, too late for the cockcrow (v. 66, cf note on that verse), and Lk has a version of the mockery (vv. 63–65) that is independent of Mk's. I. e., Lk has a continuous source here which is non-Markan. Such a source would scarcely have omitted the story of St. Peter's denial, a story that could have stood only in Lk's place for it. Note, moreover, in v. 61 the L terms κύριος and στραφείς.

(54) Ls refers the initial awkwardness to a mixture of Mk vv. 46 and 53, but a mixture of Mk and L is more likely. The words ὁ δὲ . . . μακρόθεν are from Mk and unnecessary (W). ἄγειν is "Lukan" but

v. 60. sysc omit ετι . . . αυτου and there are numerous variations in its text; it would have been an easy gloss.

v. 61. For λογου WH read ρηματος; the evidence (BℵTL minn pl X) is good, but conformation to Mk–Mt highly probable. After πριν Ws adds η (BΨ).

probably stood in L, for Lk would hardly have introduced it before ἀπήγαγον on his own initiative. (55) There is a contact with Jn (18 : 18) in the explicit mention of kindling the fire (JW), although περιάπτειν is doubtless from Lk (cf on 8 : 16). Lk's phrasing of this verse is unlike Mk's. (56) The words καθήμενον . . . αὐτῷ are from Mk and unnecessary (W); Lk uses ἀτενίζειν ten times in Acts. W thinks that ἰδοῦσα . . . παιδισκή is also an addition and that L had simply τις; this may or may not be true, but the masculine ἕτερος in v. 58 is not an argument. Ls thinks Lk's form of the servant's words is a revision to avoid using "Jesus," but this is most inadequate. σύν is "Lukan." (57) In Mk the denials lead to a climax; W argues plausibly that Lk would scarcely have mutilated this climax without other authority. The introductory clause may be influenced by Mk, but a different wording was hardly possible. JW, Ls think that Lk has a better tradition in omitting Mk's καὶ ἐξῆλθεν . . . προαύλιον. (58) Lk and Mk have practically nothing in common. ἕτερος is "Lukan." (59) Lk agrees with Mk only in καὶ γάρ Γαλιλαῖος, which may or may not have stood in L (W is dubious). ὡσεί is "Lukan." διϊσχυρίζεσθαι in Acts 12 : 15 only; διϊστάναι in 24 : 51, Acts 27 : 28 only; Lk may be responsible for both verbs. (60) The final clause may be influenced by Mk (W), but a different wording was hardly possible. Otherwise there is little similarity between Lk and Mk. Cf v. 47; παραχρῆμα is "Lukan." (61) JW, Ls call the first clause "typically Lukan," but it is really typical of L. L probably ended with Πέτρῳ (or perhaps with κυρίου), for all that follows is almost verbally identical with Mk. With L's ending cf Jn 18 : 27. ὡς is "Lukan." (62) This verse is almost certainly not genuine. If it is read, the Lk–Mt contact may be due to Isa 22 : 4 (W), or to oral tradition.

The differences between Mk's and L's versions of this section are not very important; the milder form of the denial is characteristic of L as compared with Mk. For the wait before the trial cf on 66 : 71; L's tradition in this regard seems good.

In v. 54 W, JW find a reference to the hearing before Annas (Jn 18 : 13, 19–24).

63–65. Mistreatment by the officers.

Lk's narrative (note the imperfects) gives the impression that the brutal sport went on during St. Peter's presence. v. 64 indicates that the officers knew that Christ was thought to claim supernatural knowledge.

v. 64. After επηρωτων Sd prints a second αυτον, against BTLMKΠ minn X. But this αυτον is due to the expansion from Mt 26 : 67 that this verse has undergone in most of the other MSS.

(63–65) Cf Mk 14:65, Mt 26:67–68.

There is a noteworthy Lk–Mt contact in τίς ἐστιν ὁ παίσας σε. This would have been an easy addition for Lk and Mt to make independently (Ls), if it is not due to oral tradition (W), or to primitive textual influence.

Lk evidently is not based on Mk, for in Mk Christ is mocked by Sanhedrists after the trial. Ls, indeed, suggests that Lk attempted to fill up the interval between the arrest and the (daylight) session of the Sanhedrin, or that Lk thought such an interruption impossible after the trial. But neither of these arguments is convincing. ἐμπαίζειν (v. 63) is an L word. ἀνήρ, συνέχειν, and ἕτερος are "Lukan."

If any choice between L's and Mk's versions is to be made, it is easier to ascribe this brutality to servants than to Sanhedrists (JW). Ls notes that v. 64 is obscure; as the names of the officers were unknown to Christ and so the bandaging was unnecessary. This is rather refined, but Lk may well have introduced a reminiscence of Mk.

66–71. The Trial.

66. The events of vv. 54–65 occupied the night, and at daylight the Jews were ready to try the case. Lk uses *συνέδριον* here in its proper Greek sense of "assembly," giving the Sanhedrin the name *πρεσβυτέριον* (cf Acts 22:5). That the Sanhedrin is really implied is indubitable, for there was no other "assembly" with judicial powers (against W, P). Cf critical notes. "Chief priests and scribes" is not a wholly accurate description of this body (cf on 9:22), but *πρεσβύτεροι* after *πρεσβυτέριον* would have been pedantic. A much larger number of officials is meant than in v. 52 (against Ls).

67*a*. In Lk nothing is told of the judicial procedure or of the officials, although the interrogation must of course have been put through a spokesman of some sort. The question shows that Christ was charged with making Messianic claims. It is couched in a receptive tone, which was (naturally) hypocritical.

67*b*. This hypocrisy was at once attacked by Christ, but His reply is a virtual affirmative.

68. A bare affirmative, however, would play into the hands

v. 66. 157 has the remarkable reading το συνεδριον του λαου μετα των αρχιερεων και γραμματεων και ανηγαγον αυτον εις την συναγωγην αυτων; an obvious attempt to "correct."

v. 68. After αποκριθητε Ws adds μοι, against BℵT 33 L bo minn a, and η απολυσητε, against BℵTL 579 sa bo Θ 1 157 minn. But both would have been easy glosses, and the second is undignified.

of the Sanhedrin; their question was ambiguous, for "Messiah" had many meanings. And it was purposely ambiguous; if asked to define their terms more closely, the Sanhedrists would refuse an answer. So Hz, Ls, JW. W renders, "if I ask you why I was arrested," but this gives much the same force. Christ knew that His enemies would pervert an admission of Messiahship into a political charge.

69. The possibility of such a perversion was forestalled by an unambiguous definition of the sense in which Messiahship was claimed; Christ identified Himself with the purely eschatological "Son of Man." As celestial Messiah, He would wait on God's right hand until the time of His manifestation. And His elevation to this place would come immediately (*ἀπὸ τοῦ νῦν*) as a result of His impending death. "I am Messiah. I know I must die today, but through death I shall be exalted with God as Son of Man."

The wording is a simple combination of Ps 110:1 and Dnl 7:13. The Christology is very primitive and Palestinian, and Lk must have interpreted it in the light of his conception of the following verse.

70. Christ's declaration caused a general outburst. But the case against Him was still technically incomplete; however obvious His meaning, He had spoken in the third person and had not yet identified Himself with this Son of Man. Hence the question, which is simply "Art thou this Messiah?", or, perhaps, "Art thou he who is to be this Messiah?" (W, JW). But to Lk "Son of God" had metaphysical implications, and he would have understood "Dost thou claim divinity?"

Christ's reply can be understood only as an affirmative. Since Greek (like Aramaic) had no interrogative particle, the question could be taken also as a declarative statement and so ratified with *λέγετε*, "you have spoken the truth" (W is inclined to render *ὅτι* by "because," which makes excellent sense). Yet this method of affirmation was not common, and JW finds in it a certain reserve, "I accept the fact but not all the implications you may have in mind."

71. Christ's words were not a confession of a crime; they

were the crime itself. All the Sanhedrists were consequently witnesses, so that further proceedings were needless. That Christ could justify a claim to celestial Messiahship of course occurred to nobody.

(66–71) Cf Mk 14:55–64, Mt 26:59–66.

The Lk–Mt contacts are:—In v. 67 (Mt v. 63) εἰ and εἰπὸν ἡμῖν (ἵνα ἡμῖν εἴπῃς, Mt), very differently used; cf also τοῦ λαοῦ here and in Mt 27:1. In v. 69 (Mt v. 64) ἀπὸ τοῦ νῦν (ἄπ' ἄρτι, Mt). In v. 70 (Mt v. 64) ὑμεῖς λέγετε (σὺ εἶπας, Mt). These last two contacts are important, all the more because of the variations in their Greek phrasing; cf below. But Lk has little resemblance to Mk.

(66) This verse is not like anything in Mk's trial scene, but it is rather similar to Mk 15:1. Yet the resemblance is doubtless accidental, for Mk 15:1 is paralleled by Lk 23:1 and Lk certainly would not have used this Markan verse twice. So Lk's ὡς ἐγένετο ἡμέρα must be due to his source (apart from the "Lukan" ὡς) and not to Mk's πρωΐ. The remainder of this verse agrees with Mk 15:1 only because a description of the Sanhedrin could not be phrased differently, although Lk may have expanded some such phrase in his source as συνήχθη τὸ συνέδριον (cf JW and the exegetical note). λαός is "Lukan."

(67*a*) To derive this sentence from Mk is a hopeless task. For instance, Ls argues that Lk omitted Mk's mention of the high priest because of uncertainty as to his name, while Hz thinks that the saying about the Temple is omitted because Lk intended to give this in Acts 6:13 f. Neither argument requires comment. K thinks the text is defective. (67*b*–68) In Mk Christ treats the Sanhedrin with contemptuous silence, yet Ls argues that Lk aims to give Christ independence with regard to this body; the reverse is true. Hz, Ls claim that Lk is based on Jer 38:15, but the resemblance is very slight and the verse in Jeremiah too obscure for such influence. Moreover, while the saying is too indirectly and obscurely worded to be Lk's work, it corresponds entirely to the situation. ἐρωτᾶν is "Lukan."

(69) Lk would not have weakened Mk's version into this passive *sessio ad dextram*. Hz, Ls argue that Lk omitted Mk's ὄψεσθε because in Lk's day Christ's judges were dead, but Lk believed that dead and living alike would behold the returning Christ; ὄψεσθε does not appear because Christ's return is not described. (70) Again Lk is inexplicable as a revision of Mk; note the contrast of his indirect ὑμεῖς λέγετε to Mk's round ἐγώ εἰμι. W thinks that the source had simply ὑμεῖς λέγετε, and that Lk explained the unusual affirmative by adding ὅτι ἐγώ εἰμι. This is very probable; the omission of these last three words clarifies exceedingly. And it is at least conceivable that the source had ἀνθρώπου in place of θεοῦ, the change being a mistaken attempt of

Lk's to heighten the climax. (71) W, Ls think that τί . . . χρείαν is from Mk; the clause is needless. Wl holds that Lk omitted Mk's mention of "blasphemy" because he knew that a claim to be Messiah was not "blasphemy" in Jewish law. But, apart from the more than dubious question of legal fact, this presupposes that Lk knew Jewish technicalities better than Mk. And to Lk a false claim to be "Son of God" would be "blasphemy" of the most extreme sort.

Lk's narrative, consequently, cannot be understood as a revision of Mk, although it doubtless contains reminiscences of Mk. The accuracy with which Jewish thought is reproduced points to L, as does the use of ἀπὸ τοῦ νῦν in v. 69, a supposition that is confirmed by the continuity of this section with what precedes and follows. There appears also to be a Jn contact between vv. 66 f and Jn 10: 24 f.

A comparison of L with Mk here raises a number of intricate questions, which are discussed at length in *The American Journal of Theology*, xix, 430–452 (1915). For present purposes it may be assumed that Mk's narrative is, on the whole, fairly accurate. L was interested only in Christ's words, so that his account is very compressed in comparison with Mk's.

But the tradition of Christ's words in L appears to be excellent. The unwillingness to give a direct "yes" or "no" under the circumstances, the submission to death with the conviction that God would fulfil the prophecies in spite of (or because of) His fate, and the final acceptance of the Messianic claim only when flung at Him by His enemies,—none of this corresponds to the creative tendencies of the later church (cf especially JW). Indeed, Mk's narrative can be most readily understood as a revision of L's, which made the affirmation unambiguous, brought out all the eschatological implications in "Son of Man," and attacked the Sanhedrists with ὄψεσθε.

This explanation clears up the difficulties in Mt's version also. Mt still had access to a good (oral) tradition of Christ's words at His trial; such words would be retained with particular tenacity. Hence Mt's contacts with Lk in σὺ εἶπας and ἀπ' ἄρτι. But Mt combined the latter phrase with Mk's wording, so producing the peculiarly incomprehensible mixture ἀπ' ἄρτι ὄψεσθε . . . καθήμενον. Cf JW, Ls.

If a reconstruction of the events of Christ's last night is to be attempted, the following scheme seems to offer the fewest difficulties:—After the arrest, Christ was taken before Annas for a short informal examination, and was then brought before the Sanhedrin at daybreak. L thought the first examination unimportant; it is related only by Jn (doubtless with didactic modifications). Mk knew that there were two hearings and he knew what went on before the Sanhedrin, but he attached the latter account to the wrong hearing. Mt simply followed Mk. Cf especially JW.

CHAPTER XXIII

1–5. Proceedings before Pilate.

1. The results of 22:66–71 convinced the Sanhedrin that they had evidence enough to lay before Pilate in support of a capital charge. To be sure, the Messianic claim as made by Christ was scarcely a crime under Roman law, but any claim to Messiahship could be construed as having political implications. Christ's disclaimer of such implications could be (and was) ignored.

In "the whole company[1]" Lk probably saw a proof of the Sanhedrists' malevolence. But their appearance might be construed simply as that of witnesses, for they had all heard Christ's claim.

2. The Roman procedure in provincial criminal trials is uncertain, but the formal prosecution could have been conducted only by a small committee of the Sanhedrin (vv. 10, 13). But Lk is not concerned with the technicalities.

The indictment must have been presented in writing. Its three specifications charge very serious offences. The first may have been based on disorders that were actually caused here and there by Christ's teaching; cf Acts 24:5. *διαστρέφειν* must mean "pervert from order," or "pervert from Roman allegiance." The second count was untrue[1] (20:25), cf critical notes. The third was based on 22:69 f; "king" explains "Messiah" for Pilate.

The printed texts should read *Χριστον*, "Christ," and not *χριστόν*, "anointed" (against W); cf on 2:11. "Began" has no especial point (against P).

3. Pilate treated the third count as inclusive of the other

v. 1. [1]D edits, ανασταντες ηγαγον αυτον κτλ.

v. 2. According to Epiphanius (Sch. 69 f [316 f, 346]), Marcion read here και καταλυοντα τον νομον και τους προφητας, which appears in af it in the form "soluentem legem nostram et soluentem prophetas" (also in vg MSS). Marcion had also και αποστρεφοντα τας γυναικας και τα τεκνα, which appears to be preserved at the end of v. 5 by af c "et filios nostros et uxores auertit a nobis." These codices continue "non enim baptizantur sicut et (om c) nos," while af adds "nec se mundant." [1]D omits it.

two, and asked Christ to plead to it. As Messiahship included kingship in some sense, simple denial was impossible, especially after 22:69 f. On the other hand, a simple affirmation would have expressed too much. Hence "thou sayest"; the fact is admitted, but not all its implications.

4. Pilate announces (unofficially) that the prosecution seems to him unfounded; a declaration that is most surprising after Christ's admission. Cf critical notes. *αἴτιον* is "cause for accusation." Lk may have understood, "Even though this man claims to be a king, he is of no danger to the state."

The "crowds" appear without preparation, but Lk doubtless takes the publicity of the trial for granted.

5. The Sanhedrists (not "the crowds") persisted; the disturbances caused by Christ's teaching showed that He was not harmless. "Judea" = "Palestine," as usual. *ἀνασείειν* in Mk 15:11 only; *ἐπισχύειν*[1] only here.

(1–5) Cf Mk 15:1–5, Mt 27:1–2, 11–14.

The only Lk–Mt contacts are in v. 3, λέγων and ἔφη. Outside of v. 3 Lk and Mk are quite different. Lk is based on L; note ἄρχεσθαι in vv. 2, 5 and the Jn contact (Jn 18:38, 19:4) in v. 4.

(1) ἀναστάς and ἄγειν are "Lukan." And Lk may be responsible for bringing the whole Sanhedrin before Pilate; he is fond of both ἅπας and πλῆθος. L may have had no subject. (2) Hz, Wl argue that the specification of the charges is due to Lk, who had in mind the accusations brought against Christians (Acts 24:5). This theory has importance only as regards the second charge; its obvious untruth Hz thinks is the reason that made it appeal to Lk. The question must be left open, although the editor here was L, not Lk. τοῦτον is "Lukan." (3) From Mk, breaking the context badly and rendering v. 4 almost incomprehensible. L gave simply the charges (v. 2) and Pilate's verdict (v. 4), the latter's investigation of the charges being taken for granted. ἐρωτᾶν is "Lukan." (4) Lk (L?) naturally realized the political importance of Pilate's words, but this does not prove that he invented them (against Hz). And, at the most, L simply states explicitly what Mk implies. Cf Jn 18:38. καὶ τοὺς ὄχλους may be a gloss (W); it confuses the subject in the next verse. (5) W (somewhat needlessly) brackets κατ' . . . Ἰουδαίας. λαός is "Lukan." The slight resemblance to Mk 15:11 is probably without significance.

Apart from the second charge in v. 2 there is no special difference

v. 5. Cf above. [1] ενισχυον in D 69 157 H; επισχυνον in L; "they cried" in sy.

between L's and Mk's accounts of this scene. And this second charge may actually have been made, for Christ's disclaimer in 20:25 may not have satisfied the Sanhedrists; over-enthusiastic disciples could easily have existed who brought Christ under suspicion.

6–12. Christ before Antipas.

6–7. The mention of Galilee suggested to Pilate that Herod might be able to throw some light on the obscurities of the case. But Pilate was bound to conclude the trial, for Christ was charged with offences committed under Roman jurisdiction; that Christ was a Galilean would not free Him from the Roman courts. So *ἀνέπεμψεν* cannot mean "sent back to the proper authority" (against W, P); Pilate simply "referred" the case to Herod for information and advice. Contrast vv. 11, 15. (Lk certainly knew the Roman criminal procedure.) Herod was doubtless in Jerusalem to attend the Passover.

8. Cf 9:9. Herod's eagerness came only from curiosity.

9. Note the imperfects. *ἱκανοῖς* is probably meant to be depreciatory, "all sorts of words" (W). To the questions of such a man Christ naturally paid no attention.

10. Note how the prosecutors are distinguished from the rest of the Sanhedrin (contrast v. 1). Pilate sent them with Christ, for otherwise Herod would not have known the nature of the charges (against Ls).

11. The prosecutors are credited to the point of believing that Christ had made royal claims of some sort, but Herod treats these as too ridiculous to be worthy of a magistrate's attention. He expressed his opinion by arraying the prisoner in robes of mock royalty; *λαμπρός* may indicate any brilliant color, but here is probably scarlet. *στρατεύματα* is loosely used; in place

v. 6. WH bracket the article before ανθρωπος (om B* al).

v. 7. Ws prints the article before Ηρωδην (BTΘ minn); D has τω Ηρωδη.

v. 8. Ti, WH, Ws all print ικανων χρονων, with BℵT 33 L 579 sa DΘ 157 minn c. Sd reads ικανου, with Ψ*ΔΑΛΓR minn, while WM minn XH lat sy bo add χρονου. The problem appears insoluble.

v. 9. syc emphasizes by adding "as if he were not there" at the end.

vv. 10–12. These verses are omitted in sys, and Wl thinks them a later addition. He notes that these verses agree badly with v. 15, but this is probably the very reason that led sys to omit them.

v. 11. Ti, WHm, Sd print και before ο Ηρωδης, with ℵTΨL al Ferr minn; the insertion is "harder."

of "armies" it can designate only the soldiers of Herod's body-guard.

12. Pilate's courtesy led to the reconciliation of a quarrel which Lk mentions here for the first time. Speculation as to its nature is useless.

(6–12) Peculiar to Lk.

From L; note the special Jerusalem tradition, and the use of ἐμπαίζειν in v. 11. Cf also on 9 : 9. The "Lukan" terms are the use of ἡμέρα (v. 7), ἱκανός (vv. 8 f), and σύν (v. 11). εὐτόνως (v. 10) is doubtless also from Lk (Acts 18 : 28 only).

As the story tells of the acquittal of Christ by a Jewish dignitary as well as by Pilate, it must have had apologetic value to Lk. But if the incident had been invented, Christ's acquittal would have been made much less unambiguous and undignified (against Wl). On the other hand, Antipas is made to act in entire conformity to his known character, something in which later tradition would have had no interest (JW); Hz recognizes that the story is built up out of older material.

Ls, however, finds the source of the section in a version created to relieve the Romans from responsibility for Christ's death, a story developed more explicitly in the Gospel of Peter. But this hypothesis reverses the facts; Herod could never have been made responsible for Christ's death unless he had played some actual part in the Passion. The very archaic verse Acts 4 : 27 probably corroborates L's accuracy; its harsher verdict on Herod is due to conformation to prophecy.

The only suspicious incident is the mockery by Herod's soldiers in v. 11, for it seems strangely like the similar mockery in Mk 15 : 17–19. A transfer of such a detail would have been extremely easy, but W, JW defend Lk's text as it stands.

13–25. The condemnation.

13. It is curious to find the "people[1]" included in Pilate's summons at the resumption of the trial; cf critical notes.

14. Pilate sums up the case as it had developed thus far. He now treats the first count of the indictment as the only one of importance and states that he regards it as unproved. Yet some truth in the third count appears to be assumed; Christ had certainly made quasi-regal claims. But no treasonable result had appeared. The object of "examined" may be the wit-

v. 12. D paraphrases rather freely.

v. 13. [1] The reading αρχοντας του λαου (minn sa a b f l) is very tempting; q omits και τον λαον.

nesses (rather than Christ), who had failed to disclose any attack on the imperial authority in their public examination (*ἐνώπιον ὑμῶν*). *λαόν* here is very awkward after v. 13. *αἴτιον* as in v. 4.

15*a*. Herod likewise had failed to add anything to the prosecutors' case. The text of the second clause is in hopeless confusion; the best sense is given by the Syriac, "for I sent him to him," and this reading can be understood as the source of the others (Wl).

15*b*–**16.** But, after all, the fact of Christ's claims remained. These were doubtless criminal, but Pilate thought that scourging would be a sufficient punishment. *αὐτῷ*[1] in v. 15 seems to be the only New Testament instance of a true dative of agent.

18. The Sanhedrists (including the people?) refused to yield; they demanded the death sentence, to which they were technically entitled. Instead of Christ's release they (the Sanhedrists?) clamored for the release of Barabbas, a sufficiently puzzling request, as Pilate had not proposed Christ's discharge as a favor. The verse is confused and the abrupt introduction of Barabbas very unskilful. Cf critical notes.

παυπληθεί[1] here only.

19. The omitted description of Barabbas is inserted here. Like Christ, he was charged with treason, but in his case there had been actual insurrection and bloodshed. As he was still in prison, he had not yet been tried. Note the periphrasis, although W takes *ἦν* and the participle[1] separately.

20–21. A second appeal only provokes a demand for the death penalty in its most extreme form. Note *προσεφώνησαν . . . ἐπεφώνουν*.[1]

v. 14. At the end Sd omits κατ before αυτου, against BWTΨΔ al pl X; D omits ων . . . αυτου and alters slightly.

v. 15*a*. Cf ανεπεμψα γαρ υμας προς αυτον in WΨΔD al pl Ko latt vg. The editors all print ανεπεμψεν γαρ αυτον προς ημας, with BκTL sa bo ΘMKΠ minn f. There are other variants.

v. 15*b*. [1] D Ferr N 157 Γ minn pl X c prefix εν.

v. 17. Sd inserts this verse in brackets, against BTL sa bo AKΠ minn a; D sysc place it after v. 19. It is a gloss from Mk–Mt.

v. 18. [1] απαυπληθει in T.

v. 19. [1] κ* omits the participle.

v. 20. Ti omits αυτοις, against BκTL sa bo 157 minn a sy; D has αυτους; 579 has εφωνησεν αυτους.

v. 21. [1] D has εκραξαν.

22–23. A third appeal exhausts the efforts of Pilate, who has been represented as acting with dignity and forbearance throughout. Christ was technically guilty, the prosecutors insisted on the strict application of the law, and provincial governors had no pardoning power.

24. The Jews' (Sanhedrists'?) sole responsibility is emphasized once more.

25. The final scene in the tragedy is related in language of liturgical solemnity. *ἐπικρίνειν* here only.

(13–16) Peculiar to Lk.

From L, continuing the preceding section. The "Lukan" terms are λαός (vv. 13 f), ἐνώπιον (v. 14), and πράσσειν (v. 15). In v. 14 καὶ τὸν λαόν is certainly an addition of Lk's, which confuses the subject badly in the following verses (cf exegetical and textual notes). It is doubtless a reminiscence of Mk 15:11. Cf on v. 4 (W).

(18–25) Cf Mk 15:6–15, Mt 27:15–26.

The Lk–Mt contacts are:—In v. 20 (Mt vv. 21 f) the addition to Mk of θέλειν (Mk's text is uncertain), ἀπολύειν, and Ἰησοῦν, all natural and very differently used by Lk and Mt. In v. 21 λέγειν. In v. 22 the order κακὸν ἐποίησεν. In v. 23 the aorist passive of σταυροῦν. In v. 25 the order τὸν δὲ Ἰησοῦν παρέδωκεν. None of this has significance.

L must have related the final condemnation of Christ, but in Lk much is obviously based on Mk; W, in fact, reduces the L material to portions of vv. 23–25. Note the contact between vv. 16, 22 and Jn 19:1–4.

(18–19) The mention of Barabbas is an addition from Mk, which confuses the verse very badly (W); in Mk Pilate appeals from the Sanhedrists to the people. τοῦτον is "Lukan." v. 19 is simply a paraphrase of Mk v. 7; W thinks that "in the city" is deduced from the people's interest. (20–21) v. 21 is evidently based on Mk; ἐπιφωνεῖν elsewhere only in Acts (three times). Hence v. 20 is likewise in all probability from Mk (so usually); L seems not to have contained Pilate's triple appeal. (22) Partly from Mk v. 14, partly a repetition of v. 16. The climax in Mk is heightened and the whole made more literary. (23) The sudden divergence from Mk is doubtless due to a return to L (W). For ἐπικεῖσθαι cf 5:1; for κατισχύειν cf 21:36. (24) Not at all like Mk. Ls suggests that the original read "judged

v. 23. B prefers the active σταυρωσαι (so WHm).

v. 25. Before φυλακην Sd prints the article, against BNT¹DΘ al pl; W 579 syc have εν τη φυλακη.

him to be worthy of death," and this is conceivable. (25) From Mk, with Lukan expansion; L was complete with v. 24.

26–32. The way to Calvary.

26. W insists that the subject of "led away[1]" is "the Jews," supplied from the preceding "their." But this is too rigid; vv. 36, 47 show that soldiers are meant. The verb is consequently impersonal. Romans executed capital sentences immediately.

The procedure in crucifixion is not wholly certain, and it unquestionably was not always uniform. Hence discussions as to exact details in this section are unprofitable. Even what is meant by "cross" in this verse is not clear; an entire cross with cross-beam would have been almost a prohibitive load, and the cross-beam alone may be meant.

Commentators usually note that Simon, as a foreigner, would have had less redress than a Jerusalemite, but this may not be relevant. *ἀπ' ἀγροῦ*, "from the field," may mean "from work," but this is not necessary (cf Mk 16:12).

27. The sympathy of the women is probably predicated of the people also (W, Hz, Ls); cf vv. 35, 48 in contrast to v. 14.

28. "Christ is not rebuking mere sentimentality or sympathetic emotion, as if the meaning were that they ought to lament their own sin rather than His sufferings. . . . They are not wrong in weeping for Him: nevertheless there is something else for which they may weep with far greater reason" (P).

29. Motherhood, the greatest blessing, will prove the greatest curse in the tribulation to come (Hz). Cf Isa 54:1. Of course something far wider than the siege of Jerusalem is contemplated.

30. Hosea 10:8. The prayer here is for destruction, as in Hosea; not for concealment, as in Rev 6:16. *βουνός* in 3:5 (LXX) only.

31. Cf Prov 11:31, Ezk 20:47. "If I must suffer this, how much more this guilty nation!" "They do" is impersonal.

v. 26. [1] απηγον in B (WHm).
v. 27. γυναικος in Sd's apparatus is a slip for γυναικες; to his authorities (D 1071 c f r sy) add sa bo.
v. 28. Ti, WH omit the article before Ιησους, with Bא*L.
v. 29. Sd non mg has the order ημερατ ερχονται, with אCT[1] sa minn X.
v. 31. Ti, WHm, Sd have the article before υγρω, against BCT[1].

32. "Malefactors" cannot be meant to include Christ; the καί is loosely used. These men may or may not have been companions of Barabbas.

(26–32) Lk passed over Mk's account of the mockery (Mk 15:16–20), probably because the essentials were given in vv. 11, 36 f. vv. 36 f show that Lk was not moved by any particular desire to spare the Romans (against JW, K).

(26) Cf Mk 15:21, Mt 27:32.

Lk and Mt agree only in omitting Mk's παράγοντα (superfluous) and his "the father of Alexander and Rufus" (persons doubtless known to Mk's readers but not to Mt's or Lk's).

ὡς and ἐπιλαμβάνεσθαι are "Lukan." ἐπέθηκαν αὐτῷ is a stylistic improvement, and the final clause is influenced by 9:23 and 14:27 (Wl, JW). W (cf Ls) thinks that the first four words of the verse are from L and that they depicted the Sanhedrists as crucifying Christ; Ls compares the Gospel of Peter. To avoid conflicting with v. 32 (also from L) W holds that in L the Romans crucified the thieves and then (vv. 36 f) joined with the Sanhedrists in mocking Christ. But this is much too complicated; cf exegetical note.

(27–31) Peculiar to Lk.

From L; cf στραφείς (v. 28), ἄρχεσθαι (v. 30), κλαίειν (v. 28; for the use of ἐπί cf on 19:41), and the LXX coloring of the whole. v. 27 suggests Zec 12:10 f, especially in the LXX (καὶ ἐπιβλέψονται πρὸς μὲ ἀνθ' ὧν κατωρχήσοντο, καὶ κόψονται ἐπ' αὐτόν), and Hz, Ls find the source of the verse in the prophecy. But some foundation in fact for the incident would seem to be inevitable; it is hypercritical to argue that women would not have lamented on a feast day (against Hz), or that Christ could not have had enough strength to speak to them (against Ls). λαός is "Lukan," but here is almost certainly from L; cf v. 35.

Ls notes that the saying in vv. 28–31 is perfectly adapted to the situation, even if later tradition has been at work. But the deprecation in v. 28 and the inclusion of Christ with the people in v. 31 (noted by Wl as curious) are most easily understood as actual utterances of Christ.

(32) Cf Mk v. 27, Mt v. 38. Lk has nothing in common with either, and his place for the verse is entirely different. Hence it must be based on L, although ἄγειν, ἕτερος and σύν are "Lukan."

33–38. The Crucifixion.

v. 32. WH, Ws prefer the order κακουργοι δυο, with Bℵ sa bo. [1] Om sy; af sys omit ετεροι.

33. The name "Skull" can hardly be derived from anything but the shape of the "place," which consequently must have been a hillock; the discussions as to its site are interminable and inconclusive. Lk does not relate the details of crucifixion, which were familiar to his readers.

34*a*. The evidence for the omission of this saying (B ℵ° W sa bo D Θ minn a b sys) seems to be conclusive; WH double-bracket, W omits. Its author presumably meant "them" to refer to all responsible for the crucifixion, soldiers as well as hierarchs.

34*b*. The garments of criminals were the perquisites of the executioner. Lk of course thought of Ps 22 : 18.

35. *θεωρῶν* should be rendered by "staring"; the correspondence with Ps 22 : 7, 17 and the *καί*[1] before *οἱ ἄρχοντες* ("the rulers also") shows that Lk conceived the peoples' gaze to be one of mockery.[2] But cf critical note. The hierarchs, however, are not content with silence (Ps 22 : 7). "This man, who wrought such boasted gifts of healing in the past, has lost his power; hence he is not Messiah." It is artificial to take "saved" as "offered Messianic salvation" (against Ls). *ἐκλεκτός*[3] of the Messiah here only in the Synoptists, but cf *ἐκλελεγμένος* in 9 : 35.

36. The soldiers joined in the mockery. If, as is probable, Lk thought of Ps 69 : 21 here, he must have conceived of the *ὄξος* as actual vinegar and undrinkable; with it the soldiers tortured Christ's thirst.[1] But cf critical note.

37. Here "king" must mean "Messiah," for only a "king" with miraculous powers could save himself under such circumstances. Lk did not reflect on the strangeness of such a use of the title by Roman soldiers.

v. 33. For the first verb Ti, Sd read απηλθον, against B ℵ C Ψ[r] 33 T[1] L sa bo D Θ 157 Q minn lat sy, which have the simple verb. But the compound is much "harder." 579 has εισηλθον.

v. 34. WH, Sdm have the singular κληρον, as in Mk–Mt, against Ψ[r] 33 Θ 1 NA minn X latt vg.

v. 35. [1] Om Ti, with ℵ 1 a c; sys has "and the rulers also with them"; the other lat and sy read "and the rulers mocked." [2] D, in fact, transfers the mockery to the people, reading και ειστηκει ο λαος ορων. εμυκτηριζον δε αυτον και ελεγαν αυτω. [3] Om ב af; 157 has υιος.

v. 36. Sd has the imperfect ενεπαιζον, against B ℵ L T[1]. [1] sysc omit this detail.

v. 37. D c sysc tell here of the crown of thorns.

38. Still another element in the mockery (*καί*[1]) was the wording of the "title." But this verse is something of an anti-climax.

(33–38) Cf Mk 15:22–32*a*, Mt 27:33–43.

The Lk–Mt contacts are:—In v. 33 ἐλθεῖν for Mk's φέρειν (αὐτόν), and the aorist of σταυροῦν for Mk's present. In v. 35 (Mt v. 40) εἰ and τοῦ θεοῦ (very differently used). In v. 38 (Mt v. 37) ἐπὶ αὐτῷ (ἐπάνω τῆς κεφαλῆς αὐτοῦ, Mt), and οὗτος. These are all insignificant.

The only common omission of importance is the fixing of the hour in Mk v. 25; this verse breaks the context in Mk and may be a later insertion (JW, Ls). In minor matters Lk differs too much from Mk to make "common omissions" a legitimate term. In fact, this variation is especially noticeable in the order:—

Lk vv. 33*a* 33*b* 33*c* 34 35*b* 38
Mk vv. 22 24*a* 27 24*b* 31 f 26.

L's version can be seen clearly enough, despite Lk's additions from Mk, although it should be noted that the L terms ἐπί with τόπος (v. 33, cf on 19:5) and ἐμπαίζειν (v. 36) have parallels in Mk.

(33) Despite the similarity of Lk to Mk, there may be reminiscences of L here (W), for L must have had something in this place and no two accounts could differ much. Calvary, moreover, is mentioned as a familiar place (τὸν τόπον); contrast Mt. And this is Lk's only instance of ἀριστερός; in Acts 21:3 he uses εὐώνυμος (cf Mk here). v. 32 is responsible for describing the crucifixion of the malefactors at this point. καλούμενος is "Lukan." (34) The agreement with Mk may be due only to the common influence of the LXX, but W thinks Lk has drawn this verse from Mk; if it is omitted the connection is perhaps clearer.

(35) Lk's fondness for δὲ καί seems to have changed L's meaning; if καί is omitted, the mockery of the hierarchs is contrasted with the silent bewilderment of the people (W, Ls). Cf on v. 13. λαός is doubtless from L. And for the Messianic title cf 9:35 (L). L's agreement with Mk in ἄλλους κτλ is only what would be inevitable in any two versions. (36) Literary derivation of this verse from Mk v. 36 is out of the question and Lk has L here. It is possible, however, that this statement may be a modification of Mk v. 36 in oral tradition under the influence of Ps 69. If it is historic the ὄξος must have been the diluted sour wine (*posca*) drunk by the soldiers; actual vinegar naturally would not have been at hand.

(37) Cf exegetical note. The verse is doubtless from Mk, with τῶν Ἰουδαίων in place of Ἰσραήλ (W, Ls). But Ls's persistent misuse of the Gospel of Peter makes him argue that the soldiers were Jewish fol-

v. 38. Sd revives the insertion of γραμμασιν ελληνικοις και ρωμαικοις και εβραικοις (cf Jn 19:20), against Bℵ°C*L 579 sa bo a sysc. [1] Om Δ sa minn latt sysj.

lowers of Antipas. (38) The poor climax suggests that Lk added this verse from Mk (W). Ls compares the Gospel of Peter, v. 11, οὗτός ἐστιν ὁ βασιλεὺς τοῦ Ἰσραήλ, "this is the king of Israel," but the relevancy is not obvious.

39–43. The penitent malefactor.

39. Even one of Christ's fellow sufferers joined in the mockery. *βλασφημεῖν* as in 22:65; the imperfect is probably inceptive, "began to blaspheme."

40. "We are about to die the same death as he, and so are about to face the same judge."

41. As v. 42 shows that the speaker accepted Christ's Messianic claim, "has done nothing amiss[1]" must mean "is dying for claims that are true." "He is not a criminal" is inadequate.

42. The man pleads for the Messiah's pardon in the Messianic judgment.[1] He certainly (not "probably," as in P) believed that Christ would raise him from the dead.

43. The prayer is more than granted.[1] The malefactor's happiness would not be postponed until the resurrection, but would begin at once in paradise. Cf 16:22. Christ's power extends over the intermediate state as well as the final Kingdom.

This section has nothing to do with the Gentile mission (against Hz, Ls).

(39–43) Peculiar to Lk, except for the partial parallel to v. 39 in Mk 15:32*b*, Mt 27:44.

Lk is from L; cf ἀπολαμβάνειν (v. 41), μνησθῆναι (v. 42), ἀμήν (v. 43), and the similarity of the eschatology to that of 16:22. ἕτερος (v. 40) and the attracted ὧν and πράσσειν (v. 41) are "Lukan."

It is difficult to argue for much historic basis in this section. In particular, Mk's version (Mk 15:32) contradicts it, while the malefactor's acceptance of Christ's claims (v. 42) is very difficult to explain. P, indeed, argues that the conversation "would not be heard by many," but this is not quite the question. The real problem is the transmission

v. 39. After αυτον Sd inserts λεγων, against BL l. D af close with αυτον.

v. 41. [1] D lat have πονηρον.

v. 42. [1] εν τη βασιλεια σου is certainly right; εις την βασιλειαν σου (WH non mg, Ws, with BL lat [exc a b q]) is "Christianized." D's εν τη ημερα της ελευσεως σου is correct interpretation.

v. 43. Sd non mg prefers the order λεγω σοι, against BC*LT[1]. [1] D heightens by substituting θαρσει for αμην λεγω σοι. c has the homiletic insertion of "credis" before "amen."

of such a precious saying to Lk, while Mk remained ignorant of it. And the didactic motive is obvious.

As regards the theology, JW claims that v. 43 ignores the Parousia. But this is untrue; Jewish thought felt no difficulty in assigning intermediate as well as final happiness to the blessed. But Ls may be right in saying that v. 43 contains no reference to the *descensus ad inferos* in such a form as in 1 Pet 4:1–6.

44–49. Christ's death.

44–45. The events since daybreak (22:66) had filled up all the time until noon. W thinks that ἤδη[1] ("already," not "now") connects closely with v. 44; Christ's promise was confirmed by the darkness and the rending of the Temple veil. By γῆν Lk doubtless meant "earth" (so usually), while ἐκλιπόντος[2] would make his readers think of a solar eclipse. "The" Temple veil hung in front of the Holy of Holies; according to Jewish tradition the Temple had thirteen veils in all. Lk gives no hint of any symbolic meaning of this portent.

46. The ninth hour is certainly to be understood as the time of Christ's death. The quotation is from Ps 31:5. P, Z render "he said, crying with a loud voice," but φωνήσας is probably to be taken separately, "when he had cried with a loud voice, he said."

47. "What was done[1]" is vague; W refers it to v. 44, Z to v. 46. Too much stress should not be laid on "glorified[2] God" (against Ls, who translates "he was converted").

48. The paronomasia θεωρίαν . . . θεωρήσαντες[1] may perhaps be kept in some such translation as, "the crowds that went out as to a show were shown God's wrath." They returned home in terror[2]; W notes the imperfect, "one by one.[3]"

vv. 44–45. [1] Sd brackets; it is read by BC*LT^{1} minn bo. WC^{c} Ψ^{c} 33 sa Θ Ko c f vg substitute δε, omitting και; HNHΔH and HNΔE were evidently confused. T^{1} omits ην. [2] 33 443 omit του ηλιου εκλιποντος, which is read by Bא T^{1} 579 bo. sa has "as the sun is about to set." The other MSS read (with slight variations) και εσκοτισθη ο ηλιος, which is probably presupposed by lat sy. C* is illegible. B's reading may very well be an explanatory gloss (full details in Zahn).

v. 47. [1] Pluralized in ΘR. [2] The aorist in WC al pl Ko is a correction.

v. 48. [1] A minn omit θεωρ. τα γενομ. [2] D heightens by adding και τα μετωπα after στηθη. [3] Ephraem's version of Tatian adds here, "Woe was it, woe was it to us: this was the Son of God." Cf sysc "Woe to us, what has befallen us, woe to us for our sins," and g, "vae nobis quae facta sunt hodie propter peccata nostra adpropinquavit enim desolatio Hierusalem." Similarly in Ev. Pet., 7:25, ουαι ταις ϲμαρτιαις ημων· ηγγισεν η κρισις και το τελος Ιερουσαλημ.

49. Only Christ's followers remained, though at a distance. The first clause is based on Ps 38 : 11, 88 : 8. Lk's readers certainly would have understood "acquaintance" to include the apostles; W thinks that Lk avoided giving such deserters an honorable title, but Lk has said nothing of any "desertion." *γνωστοί* is simply from the Psalm.

Cf 8 : 2 f.

(44–49) Cf Mk 15 : 33–41, Mt 27 : 45–56.

The Lk–Mt contacts are:—In v. 46 (Mt v. 50) the dative φωνῇ μεγάλῃ in place of Mk's accusative. In v. 47 ἑκατονάρχης for Mk's κεντυρίων (a Latinism). Also τὸ γενόμενον (plural, Mt) for Mk's vague ὅτι οὕτως ἐξέπνευσεν, and the participle λέγων (plural, Mt). In v. 49 ἀπὸ τῆς Γαλιλαίας (directly indicated by Mk).

Lk evidently has drawn much of this section from Mk, but L's account can be detected also.

(44) From Mk. ἤδη connects with v. 43, and ὡσεί ("Lukan") has been inserted. The "Lukan" γίνεσθαι ἐπί is here from Mk. (45) W thinks that τοῦ ἡλίου ἐκλιπόντος is a remnant of L; the other Lukan occurrences of ἐκλείπειν are, as a matter of fact, in L sections (16 : 9, 22 : 32, cf 12 : 33). But the text is uncertain, and the phrase may equally well be a gloss of Lk's. A solar eclipse was of course impossible at Passover time, but Lk might not have known this. In Mk (v. 38) the rending of the Temple veil follows Christ's death, doubtless with the significance of Hbr 9 : 8, 10 : 19. By placing the event earlier Lk shows that he did not realize this significance; the rending of the veil to him was simply a portent, like the darkness (Z). That Lk conceived redemption to be connected with Christ's sufferings instead of His death is incredible (against W).

(46) The transformation of Ps 22 : 1 (Mk v. 34) into Ps 31 : 5 can doubtless be understood as a Lukan modification, but it is unlikely that Lk would have undertaken to change so crucial a saying on his own responsibility; a modification through oral tradition embodied in L is a much easier explanation (W). Or, Mk and L may even represent independent attempts to supply words for Christ's dying cry; cf the commentaries on Mk. This verse made Mk vv. 35 f impossible, even if Lk had cared to preserve the saying about Elijah. ἐξέπνευσαν may be from Mk to replace some less dignified term; ἐκπνεῖν elsewhere only in Mk v. 39.

(47) Use of Mk here seems out of the question. Lk naturally had no objections to "Son of God" as a title of Christ, and the phrase is

v. 49. After γνωστοι Sd prints αυτου, in place of the dative in B 33 LT[1] A al pl. WHm insert the article before γυναικες, with B minn.

quite devoid of political considerations (against Hz); L's tradition is here more primitive than Mk's. Note that Lk uses ὄντως elsewhere only in 24:34 (L). δοξάζειν τὸν θεόν is "Lukan." (48) From L, although the paronomasia suggests Lukan revision. Perhaps Lk is responsible for the whole phrase ἐπὶ τὴν . . . γενομένα; its omission leaves a wholly sympathetic description of the crowds. Cf on v. 35. ὑποστέφειν is "Lukan." (49) The Psalm quotation (with ὁρῶσαι ταῦτα?) is from L. Probably it was meant to include only the women, but the masculine γνωστοί has misled Lk, causing him to add καὶ γυναῖκες . . . Γαλιλαίας from Mk. This anticipates L's list in v. 55, making an awkward doublet.

50–56. The burial.

50. Joseph of Arimathea is introduced in an extraordinarily overloaded sentence,[1] which leaves "man[2]" without grammatical construction. By "councillor[3]" Lk meant a member of the Sanhedrin (v. 51). The noun is found only in Mk's parallel.

51. Either Joseph was absent from the session of 22:66–71, or "all" there is not to be taken strictly. "Their[1]" is *ad sens.* The site of Arimathea is quite uncertain. To "expect the Kingdom" (2:25, Acts 24:15) is not the same as to be a disciple (against Ls). Joseph's hope made him charitable.

συνκατατίθεσθαι here only.

52. The usual custom was to leave crucified bodies on the cross, but in Palestine the Romans would not have insisted on such a breach of the Jewish law (Deut 21:23).

53. The actual work of removing the body would be performed by servants or perhaps by Gentiles. Joseph had the body shrouded[1] but omitted the customary embalming; his personal interest in Christ was evidently not very keen. λαξευτός[2] is known elsewhere only in the LXX of Deut 4:49 and Aquila's version of Num 21:20, 23:14, Deut 34:1, Josh 13:20. In all

v. 50. [1] Simplified somewhat radically in sy. [2] A και before the second ανηρ (Ti, Sd in brackets) is an attempt to simplify (om BWΨΔΘA al pl Ko). [3] B sa omit the και before δικαιος.

v. 51. Between the present participle συνκατατιθεμενος (Ti, WHm, Sd, with ℵLD al pl) and the perfect (WH non mg, Ws, with BW al pl) there is little choice. 579 Π* minn have συνκαταθεμενος; minn have κατατεμενος; 1241 has συνκατατεθεις. [1] ℵ minn omit.

v. 53. Ti reads ουδεπω, against ουπω (before or after ουδε) in BLT[1] 579 D 1-family A. [1] Ferr 157 heighten by inserting καθαρα after σινδονι. [2] λελατοτημενω in D (so Mk; cf Mt).

these cases its meaning is "an eminence." So the meaning here would seem to be "cut into a hill" (as distinguished from "dug into the ground") or, perhaps, "built up like a hill." Wl's rendition, "built of hewn stones," is also possible; there is papyrus evidence for λαξεύω in the sense "cut stone." Joseph is not said to be the owner of the tomb, but he would not have taken such a liberty with another man's property, especially as there was no reason for extreme haste (v. 54). The accumulation of negatives in the last clause is unlike Lk.[3]

54. "Preparation" is explained by the following clause[1]; Lk gives no support to the theory that identifies the next day with the Passover (however true the theory may be). The use of ἐπιφώσκειν (Mt 28:1 only), literally "grow light," is Jewish when applied to sunset, as here; either the verb had lost its original force altogether (P), or it referred to the lighting of the Sabbath lamps (W, Hz). It may be rendered "was drawing near." At this time of the year the visible sunset in Jerusalem would take place not long after five o'clock, but the entombment could have been completed easily in an hour.

55. The women of v. 49 (the repetition is awkward) watched the interment. The tomb need not have been close to Calvary. κατακολουθεῖν here only.

56. They saw that the body had not been embalmed and resolved to supply the omission. There was still time to make the necessary preparations before sunset, but after that they were obliged to wait for the end of the Sabbath.

(50–56) Cf Mk 15:42–47, 16:1, Mt 27:57–61.

The Lk–Mt contacts are:—In v. 50 the insertion of ἀνήρ (ἄνθρωπος, Mt), and ὀνόματι (τοὔνομα, Mt). In v. 52 οὗτος προσελθὼν τῷ Πειλάτῳ (εἰσῆλθεν πρὸς τὸν Πειλάτον, Mk). If this contact is not due to textual conformation, it may be quite accidental, for Mt is very fond of προσέρχεσθαι with the dative and Lk uses it fairly frequently. Cf W. But the agreement may come from some set form of (oral?)

[3] At the end T^i sa D 1071 c have (with slight variations) the curious addition και θεντος αυτου επεθηκαν τω μνημειω λιθον μεγαν ον μογις εικοσι εκυλιον. Its apologetic motive is evident.

v. 54. [1] For this second clause D substitutes ην δε η ημερα προ σαββατου.

v. 55. Ti omits the article before γυναικες, with ℵWCA al pl Ko. D 29 latt have (αι) δυο γυναικες.

tradition. In v. 53 ἐνετύλιξεν αὐτό for Mk's αὐτὸν ἐνείλησεν, doubtless more usual Greek, and ἔθηκεν for Mk's compound. There is also a contact in the emphasis on the newness of the tomb, but the motive was natural and the terms are entirely different. The agreement between v. 54 and Mt 28:1 in the use of ἐπιφώσκειν does not seem to be a true contact.

In this section Lk is based chiefly on L; note ἰδού with no verb (v. 50) and ἑτοιμάζειν (v. 56).

(50–51) The cumbrous character of this sentence is due to fusing L and Mk; Lk has taken ὃ . . . Ἰησοῦ from Mk and probably βουλετής and ἀπὸ Ἀριμαθαίας also (W). "A city of Judea" is of course Lk's note. L may have begun καὶ ἰδοὺ Ἰωσήφ, ἄνθρωπος ἀγαθός κτλ. ἀνήρ, ὀνόματι, and ὑπάρχειν are "Lukan." (53) Lk cannot be credited with λαξευτός, and the agreements with Mk have little significance. Note the contact with Jn 19:41. (54) If Lk had introduced παρασκευή from Mk v. 42, he would have given Mk's explanation as well. And Lk certainly did not insert ἐπιφώσκειν in this sense. (55) Cf on v. 49. ὡς is "Lukan." (56) The careful emphasis on the observance of the Law is characteristic of L; how Hz can think this verse a protest against Sabbath observance is incomprehensible. ὑποστρέφειν is "Lukan."

In Mk 16:1 the spices are bought after Saturday's sunset; tradition on this point was evidently uncertain.

CHAPTER XXIV

1–12. The empty tomb.

1. After sunset on Saturday it would have been legal for the women to embalm Christ's body. They preferred, however, to wait until the next morning, doubtless so as not to be hindered by approaching darkness. For "first" in this construction the New Testament invariably uses *μία*, "one," in place of *πρώτη*; cf Mk 16:2, Mt 28:1, Jn 20:1, 19, Acts 20:7, 1 Cor 16:2.

The "Western Non-Interpolations." This title is given by WH to seven passages in this chapter, which in their edition are enclosed in double brackets. They are:—

1. v. 3, του κυριου Ιησου. 2. v. 6, ουκ εστιν ωδε αλλα ηγερθη. 3. v. 12 entire. 4. v. 36, και λεγει αυτοις ειρηνη υμιν. 5. v. 40 entire. 6. v. 51, και ανεφερετο εις τον ουρανον. 7. v. 52, προσκυνησαντες αυτον.

Ti omits all but the first two, Ws omits all but the first, Sd brackets the last four and queries the second (cf his "Errata").

All seven are omitted by D af a b d l, and all but the third by ff$_2$. r omits the first five. f q omit none, but q is defective from v. 11 to v. 39. c reads all but the second,

The construction is obviously Jewish. ὄρθρου βάθεως,[1] "at deep earliness," "at the first dawn."

2. The presence of the stone closing the sepulchre is taken for granted. ἀποκυλίζειν in the parallels only.

4. The dazzling apparel[1] of the "men" shows them to be angels. Cf 17:24. The phrasing is very Jewish.

6–7. The saying appears to be a combination of 9:44 and 9:22; 18:31–34 was not spoken in Galilee and was addressed only to the Twelve. "Sinful men[1]" need not refer exclusively to Gentiles (W, Ls).

8. Lk seems to imply that the women were among the disciples addressed in 9:22, 44.

9. "The rest[1]" need not be limited to the "acquaintance" of 23:49 (against W).

10. Lk's delay in giving the names of the women is curious; W thinks they are inserted here as witnesses for the Resurrection. Cf 8:2 f. The repetition of the substance of v. 9*b* is likewise strange.

The construction here is unskillful.[1] If αἱ λοιπαί is taken with ἔλεγον, the narrative asserts that only the unnamed women told the apostles; if it is taken with ἦσαν, then there is no sub-

for which it substitutes "resurrexit a mortuis." sys omits the seventh and fifth, and in place of the sixth has "he was lifted up from them." syc omits the fifth but is defective after v. 45*a*. sa omits none. The only influence of these omissions on the Greek MSS (apart from D) is the omission of the sixth instance in ℵ*.

For detailed discussion cf below.

v. 1. Sd (cf his "Errata") brackets αρωματα (om D lat [exc f q vg] sysc). The addition would have been easy. The tendency to harmonize in this section is very pronounced; cf especially Ko's addition (at the end) of και τινες συν αυταις (against BℵC* 33 L bo lat [exc q f]). [1] Om 1241.

v. 3. Cf above. κυριου is omitted also by 579 1241 1071 f sy, and is doubtless to be discarded. And the addition of (του) Ιησου would have been much easier than its omission.

v. 4. [1] Pluralized by Sd, against Bℵ D lat sy; T[1] has εσθητι αστραπτουσαις. The pluralization seems easier.

v. 6. Cf above; the addition would have been much easier than the omission. Marcion seems to have had simply ηγερθη (cf c).

v. 7. [1] Marcion a omit.

v. 8. "These words" in lat (exc c q f vg) sysc avoids the ambiguous αυτου.

v. 9. Ti, Sd have the order παντα ταυτα, against ℵDΘΚΠ al; c sa omit παντα. WH bracket απο του μνημειου (om D lat [exc f q vg]). [1] sysc have "to the other disciples." 579 X syp omit πασιν.

v. 10. [1] The omission of ησαν δε (WDAΓ minn sysc), or the insertion of αι before ελεγον (Ko) are attempts to improve.

ject for ἔλεγον. W translates, "They were . . . and the others with them; they told . . . ," but this is not smooth.

ἡ Ἰακώβου can mean either "the mother [2]" or "the daughter[3] of James," but the latter rendition is more natural.

11. λῆρος, "nonsense," here only; vv. 22–24 soften the harsh term somewhat. The use of ἐνώπιον is very Hebraistic.

12. Although this verse is omitted only by D lat vet (exc c ff$_2$ f), it is certainly interpolated (Ti, WH, W). Its insertion as a summary of Jn 20:3–10 is easily comprehensible, but no reason appears for its omission. Moreover, it conflicts with v. 24, while παρακύπτειν, ὀθόνιον and ἀπέρχεσθαι πρός are all found in Jn's account, but not in Lk or Acts.

(1–12) Cf Mk 16:1–8, Mt 28:1–8.

The Lk–Mt contacts are:—In v. 1 ἦλθον (ἦλθεν, Mt) for Mk's present. In v. 2 ἀποκυλίζειν (as in Mk v. 3) for Mk's ἀνακυλίζειν, and the participle instead of Mk's ὅτι construction. In v. 4 ἀστραπτούσῃ (ἀστραπή, Mt), but the use is very different. In v. 5 ἐμφόβων (φόβου, Mt) for Mk's ἐξεθαμβήθησαν, and εἶπαν (εἶπεν, Mt) for Mk's present. In v. 6 the position of οὐκ ἔστιν ὧδε, but cf textual notes.

None of the above is important, but the case is different with the contact in v. 9, ἀπήγγειλαν τοῖς ἕνδεκα (ἀπαγγεῖλαι τοῖς μαθηταῖς, Mt). This cannot possibly be due to textual conformation, for the contact agrees with the sequel in both Gospels. Nor can any case be built on a hypothetical continuation of Mk; if Mk was originally prolonged beyond his v. 8 there is no evidence that either Lk or Mt used the fuller form, for at this point they diverge entirely. Oral tradition seems to be the only alternative; cf below.

Lk has incorporated reminiscences of Mk into a narrative based primarily on L; cf ἑτοιμάζειν (v. 1), κύριος (v. 3,—text?), ἐγένετο ἐν τῷ . . . καί (v. 4), μνησθῆναι (vv. 6, 8), and ἁμαρτωλός (v. 7). Moreover, for ὄρθρος (v. 1) cf 21:38, and with ἀπορεῖν (v. 4) cf 21:25. Note also the Jn (20:12) contact in v. 4.

(1) The only words common to Lk and Mk are ἐπὶ τὸ μνῆμα, which Lk may or may not have taken from Mk. The transformation of "at sunrise" into "at early dawn" is simply a difference in parallel traditions. (2) W thinks this verse a condensation of Mk vv. 3–4; it is not indispensable. (3–5) Apart from εἰσελθοῦσαι (which Wl considers a

[2] So syp syj (a). [3] So sysc syj (bc).

v. 11. For ταυτα Sdm reads αυτων, against BℵT^{1}LD syj lat (exc f) sy.

v. 12. Cf above, and exegetical note. The difficult μονα is omitted in ℵ* 579 sa 69 AKΠ minn.

gloss) these verses have nothing in common with Mk v. 4, while the style is much too Semitic to be due to Lk. The "two" angels agree with Jn 20:12 (and cf Acts 1:10). Hz suggests that Lk added together the angels of Mk v. 4 and Mt v. 2 (!); Ls thinks that Lk has two angels as there are two women, and that Lk has given the angelic message a "literary" form. ἰδοὺ ἀνήρ and ἐφιστάναι (v. 4) are "Lukan," but the former phrase suggests L here.

(6) L and Mk have incompatible traditions, and ἔτι . . . Γαλιλαίᾳ is Lk's attempt to combine them (Hz, Ls). ὡς is "Lukan." (7) In L this verse probably agreed more closely with 9:44 (W); Lk has expanded. (8) ῥῆμα is "Lukan." (9) ἀπὸ τοῦ μνημείου is the only phrase in common with Mk. ὑποστρέφειν and ἀπαγγέλλειν are "Lukan." (10) The grammatical confusion shows that ἔλεγον . . . ἀποστόλους is a later addition, perhaps by Lk (W), perhaps a textual gloss. If the whole verse had been written by Lk this roughness would have been avoided (against Wl, JW, Ls). σύν is "Lukan." In L there is an obvious reference to 8:2 f, and Lk may have added Μαρία ἡ Ἰακώβου from Mk (W). (11) W thinks this whole verse is by Lk; it contains the "doubt" theory and is in conflict with v. 24. ἐνώπιον, ὡσεί, and ῥῆμα are "Lukan."

Satisfactory discussion of the differences between L and Mk is possible only in a special treatise on the resurrection narratives, but the facts may be briefly stated. Both L and Mk had traditions of the discovery of the empty tomb by the women, and of a vision of angels, announcing the Resurrection. L denies explicitly that the women saw Christ (vv. 23 f), and Lk evidently had no tradition to the contrary. The natural implication of Mk v. 7 is the same, that the women saw only the angels. But supporters of the "mutilation" theory of Mk (e. g., W) argue that something followed explaining how the women's fear was overcome, and that this could have been only an appearance of Christ to them (cf Mt). This theory is conceivable, but it has Lk's denial against it, while Mt vv. 9 f seems suspiciously like an addition (so even McN).

As a matter of fact, Mk v. 8 is most easily interpreted as an explanation of a comparatively new tradition; the women's experience was not known until later, because they kept silence about it (so usually). But this left the discovery of the empty tomb as an isolated factor in the resurrection evidence, and the natural tendency was to remove this isolation. Hence the Lk–Mt contact. Mt vv. 9 f represents a further development in the same direction.

Mk (= Mt) is quite positive that the first appearance to the apostles was in Galilee, but that Jerusalem disciples also experienced manifestations may be assumed unquestioningly. Mt (vv. 16–20) has gathered all the appearances into a single vision bestowed on a great

multitude in Galilee, doubtless the appearance to "more than five hundred" of 1 Cor 15:6. But in L (as might be expected) the Jerusalem tradition has absorbed the Galilean. And Lk, with his usual indifference to temporal sequence, has related the appearances as if they all occurred on one day; hence the divergence of v. 6 from Mk.

13–35. The walk to Emmaus.

13. "Of them" looks back to "the rest" in v. 9. Emmaus is generally identified with Kaloniyeh, a village lying some four miles (about 35 stadia) northwest of Jerusalem. This identification is based on *BJ* VII, vi, 6 (217), "(Vespasian) assigned a place to be the dwelling of 800 men, whom he had discharged from his army; it is called Emmaus, and is 30 (*v. l.* "60") stadia from Jerusalem." But the identification is incomplete, for it is not certain that Kaloniyeh is derived from *colonia*. Fuller details in K.

14. *αὐτοί*[1] has no emphasis (against W). "These things" includes the Passion (vv. 19 ff), as well as the events of vv. 1–11.

15. *ἐγγίσας* = "overtaking."

16. The narrative, taken strictly, implies that a miracle affected the senses of the disciples, not that Christ's appearance was changed. This rendition may be overprecise, but in any case Lk does not say that "preoccupation blinded them" (against P). Wl suggests that *κρατεῖν*, "hold," represents an Aramaic אחז, "close." *τοῦ* is strictly telic, "in order that they should not."

17. Christ is supposed to have listened to their conversation before speaking. *σκυθρωπός*[1] in Mk 6:16 only; Z (most im-

v. 13. Sd prints ησαν πορευομενοι after αυτων, against Bא sy. For "60" אΘN 157 K*Π minn syj read "160," owing presumably to an identification of Emmaus with *Amwas* (Nicopolis), some twenty miles by road to the (north) west of Jerusalem. af's "7" is probably a mere blunder. For Εμμαους D has Ουλαμμαους, which appears in place of "Bethel" in Gen 28:19; the significance of this variant is obscure. "nomine ammaus et cleophas" (af ff$_2$), "nomine cleofas et ammaus" (b) are self-explanatory.

v. 14. [1] Om D af c sysc.

v. 15. WH bracket the third και; B* sa af c syp omit, but the omission is an obvious correction. D af a c sy omit αυτος (D has ο).

v. 17. [1] εσταθησαν before it (BאT^1 579 sa bo syj af; L has εστησαν) is certainly right; εστε (Ko) or the omission of the verb (D sy) are corrections. sysc omit all of προς . . . εσταθησαν.

probably) takes it of irritation at the interruption. ἀντιβάλλειν[2] here only.

18. "Cleopas" may or may not be the same name as "Clopos" in Jn 19:25. No Jerusalemite would have asked the question in v. 17; it is needless to infer that Christ's pronunciation had a foreign (Galilean?) sound (against W, Z). παροικεῖν in Hbr 11:9 only.

19. "But they said"; Lk gives a summary of a conversation in which both disciples joined. Christ, by His miracles and teaching, had proved Himself a prophet commissioned by God and was accepted as such by the people.

20. The sole New Testament instance of the (classical) use of ὅπως[1] in an indirect question. Note the contrast between the people and the hierarchs.

21. "Redeem" includes redemption from foreign rule as well as redemption from evil. P, Wl, K take ἄγει[1] as impersonal, perhaps "time is passing." W, Ls, Z supply "Jesus," "he is passing," or, perhaps, "delaying." Lk certainly saw some allusion to a resurrection hope, although this is not necessarily implied.

22. The repetition of ἀλλά[1] is not very graceful. καί is perhaps "besides our hope" (W). ἐξέστησαν,[2] "astonished," is transitive elsewhere only in Acts 8:9. ὀρθρινός[3] here only.

23. The second καί[1] is used loosely to connect what they did not find with what they saw. Vividness is gained by the transition to the direct form at the end.[2]

25. Lk finds it in no way strange that Christ should rebuke

[2] αμφιβαλλετε in 33; "speak" in sy. af it omit περιπατουντες.

v. 18. For ονοματι Ti prints ω ονομα, against BאT¹L 579 69 213 NX b. sysc omit "in these days."

v. 20. [1] Om sy sa; D has ως.

v. 21. [1] "agit" in af d, "agitur" in c. Otherwise the latt, with sa bo sy, translate as a simple statement of time, "it is the third day" (or "three days"). The omission of αγει in א* is presumably only accident.

v. 22. [1] Om sysc. [2] sysc substitute "went." [3] ορθριαι in Ko; sysc omit.

v. 23. sysc introduce the astonishment omitted from v. 22 into the women's words here, "We have seen angels there, and we were amazed." [1] Om sa bo D af c sy. [2] "Corrected" in 69, and made the words of the women (αι λεγουσαι); cf syc. sa bo sy begin with the direct form and lapse into the indirect.

v. 24. The omission of the third και (WH, with BD lat sy) is much "easier."

His own disciples so sternly; both their wavering of faith at the Passion and their refusal to accept the resurrection evidence were wrong. "They remembered only the promises of the glories of the Messiah, and ignored the predictions of His sufferings" (P). ἐπί means simply "in" (Acts 9:42, Rom 4:5, etc). βραδύς only in Jas 1:19 (*bis*).

26. "Suffer" is not subordinate in any sense that throws all the emphasis on "enter" (against Wl [cf K], who even argues that the καί is telic). The reason of "behooved" is not explained, but it is arbitrary to say that all thought of vicarious suffering is excluded (against Hz, Ls). Nor does it quite follow that "entrance into glory" followed immediately on "suffering," so as to equate the Resurrection with the Ascension (against W, JW, K, but cf 23:43).

27. W takes "all" as a technical term for both the latter divisions of the Jewish canon (cf v. 44), but this is rather mechanical. It is simpler to understand, "from all the prophets, beginning with Moses" (so usually). P argues that "all" may be quite literal (!). Lk and his readers naturally thought of the passages that figured in the current apologetic.

28. προσποιεῖν, "made as if," here only; it has caused needless distress to certain exegetes.

29. The disciples had grown so fascinated with Christ's exposition (v. 32) that they refused to let him depart. The ownership of the house is immaterial.

30. Christ took, as by right, the position of host. On the eucharistic implications of this verse see critical notes.

31. At the moment of the blessing the miraculous inhibition of v. 16 was removed, but before the disciples could speak

v. 27. Ws prefers the imperfect διερμηνευεν (Ko, against B$^{\aleph c}$LMU); it is "easier." D has ην αρξαμενος απο Μωυσεως και παντων των προφητων ερμηνευειν, which is presupposed in sy, in sa af it (with a participle for the infinitive), and in f vg (with an indicative for the infinitive). In all probability this reading is original, for ην αρξαμενος is in L's style and the neutral text is easily comprehensible as a correction. After γραφαις Sd prints τι ην in brackets, with ℵ 33 L bo Θ 1 minn, but in ℵ 33 L 1 the text is αυτοις τι ην εν πασαις (om ℵ) ταις γραφαις, so that Sd's text is artificial.

v. 29. Sd brackets ηδη; it is read by BℵΨ* 33 L minn pl syj lat (exc c l) syp, and its omission from HΔHHHM . . . would have been very easy.

v. 30. Only D omits κλασας. W omits λαβων τον αρτον.

Christ vanished. The ἀπ' is "pregnant," "he disappeared and was parted from them" (W). ἄφαντος[1] here only.

32. "We ought to have recognized Him, for only He could so have affected us." Cf Ps 39 : 3, Jer 20 : 9.

33–34. There could not be a moment's delay in communicating the tidings, and neither the distance nor the late hour mattered. But the message had been anticipated; St. Peter had received a vision of Christ and all the disciples in Jerusalem had assembled to hear of it. ἀθροίζειν here only.

35. Cf critical notes.

(13–35) Very evidently from L; cf ἀπέχειν, "be distant" (v. 13), καὶ αὐτός (vv. 14, 25, 28, 31, 35), ἐγένετο ἐν τῷ (v. 15 with καί; v. 30 with finite verb and aorist infinitive), ἐγγίζειν (v. 15), ἐγγίζειν εἰς (v. 28), ἐναντίον (v. 19), λυτροῦσθαι (v. 21), δόξα (v. 26), ἄρχεσθαι (v. 27), and εὐλογεῖν (v. 30). The use of κύριος in v. 34 is likewise significant, although it occurs in dialogue. Moreover, on συμπορεύεσθαι (v. 15) cf 7 : 11, on ὀρθρινός (v. 22) cf 21 : 38, on οὗ, "whither" (v. 28) cf 10 : 1, and on πόρρω (v. 28) cf 14 : 32. Note also the contact between v. 24 and Jn 20 : 3–10, the contrast between the people and their rulers in vv. 19 f, and the accurate Jewish wording of vv. 19, 21. Ls, indeed, is so impressed by this last feature that he argues for a (conscious) reproduction of primitive terminology by Lk, an argument that is naturally quite inadequate. L wrote this section with wonderful grace and charm.

Underlying the story two distinct motives appear: Christ was manifested to certain disciples at a eucharist; and Christ originated the Old Testament apologetic of the Church.

(a) That vv. 30 f referred originally to a eucharist is put beyond doubt by the use of the technical term "the breaking of the bread" (cf on 22 : 19*a*); at a eucharist, above all times, disciples would be prepared to receive a resurrection vision. The absence of any mention of wine may have led Lk to think of an ordinary meal, a mere renewal

v. 31. D af c begin with λαβοντων δε αυτων τον αρτον απ αυτου. [1] sy have simply "he was taken away."

v. 32. καιομενη seems to have given trouble. D sa c l have κεκαλυμμενη ("excæcatum" in c, "coopertum" in d). MS 114 of sa reads "heavy," which appears to underlie "exterminatum" in af and "optusum" in l. The unpointed text of sy can be read as either "burning" or "heavy," but the existing pointing gives the latter sense. "Heavy" is found also in the Arabic Diatessaron. The other latt have "ardens." "Burning" alone suits the context. WH non mg omit εν ημιν, with BD af c sysc.

v. 34. λεγοντες in D is a bad error; Wl's support of this reading is perverse.

of the former fellowship (W, Wl, JW, Z, K), but this leaves vv. 30, 35 much too technical and solemn (Hz, Ls, Lg?). Cf on 22 : 18. That this experience occurred at Emmaus and that one of the disciples concerned was called Cleopas there is no reason to doubt.

(b) The second element is more difficult to analyze. It contains the recollection that the Old Testament prophecies of suffering were not thought relevant to Christ until after His Resurrection, and it expresses the conviction that their discovery and interpretation was due to His inspiration and guidance; cf, especially, Hz. More than this cannot be said; in particular, it is impossible to recover the facts that underlie vv. 15 f, 29.

The narrative has been united with vv. 1–11 and also with vv. 36–43 and this union is generally referred to Lk. This is certainly true as regards vv. 36–43, which are not from L, but is scarcely true of vv. 1–11.

(13) The name "Emmaus" has no significance. It is gratuitous to argue that the scene was originally laid in Galilee (against Ls). (14) ὁμιλεῖν is found only in Lk and Acts. (16) τοῦ is "Lukan." (18) ὀνόματι and the use of ἡμέρα are "Lukan." (19) τά before a preposition, ἀνήρ, and λαός are "Lukan," but the latter noun here is from L (cf above). (20) For the ἄρχοντες cf 23 : 13, 35. (21) W thinks the second clause is by Lk; its ἀλλά is awkward and its reference to the third day somewhat out of the "atmosphere." But with σὺν πᾶσιν cf ἐν πᾶσι in 16 : 26 (the σύν is "Lukan"). ἄγειν is "Lukan," but not in this sense. (22) Wl attributes this whole verse to Lk or a glossator, but only because it refers to vv. 1–11. γίνεσθαι ἐπί is "Lukan." (24) Wl questions this verse also, for the same reason. The contact with Jn is no reason to make this a textual gloss (against JW). σύν is "Lukan."

(25) τοῦ and the attracted οἷς are "Lukan." (26) Cf exegetical note. JW argues that this story belongs to what may be called the "spiritual" cycle, in contrast to the more materialistic conceptions of vv. 36–42. (27) The use of τά is "Lukan." (29) τοῦ and σύν are "Lukan." (30) κατακλίνειν is "Lukan." (32) ὡς is "Lukan."

(33–35) W (cf Hz, Wl, Ls) think that vv. 33–35 are an addition to connect vv. 13–32 with vv. 36 f. This is conceivable, but Lk's vocabulary is not very marked (ἀνιστάναι, ὑποστρέφειν, σύν, τά before ἐν, and ὡς), while καὶ αὐτοί and ὄντως (cf on 23 : 47) point rather to L. Moreover, if Lk had written these verses he would hardly have made v. 34 contradict vv. 36 f, 41 (against W); in L, apparently, the disciples' doubt was not emphasized.

In v. 34 Wl (cf Ls) makes needless difficulty by arguing that λέγοντας was originally a nominative, as in D; the Emmaus disciples know nothing of any revelation to St. Peter.

The editor of Mk 16 : 12 used this tradition, and may even have taken it directly from Lk.

36–49. The appearance in Jerusalem.

36–37. Before Cleopas and his companions had finished speaking, Christ[1] suddenly appeared. *πνεῦμα* is used popularly, "a ghost.[2]" On the conflict with v. 34 cf critical notes.

38. Christ first proves the reality of His appearance. Note the Jewish phrasing of the second clause (Wl).

39. Lk takes for granted that any reader will understand "see the nailholes in my hands and feet." Cf Jn 20:25, 27. JW, however, finds the words obscure, while Wl finds an allusion to popular folklore, "even though my face is altered, my hands and feet remain unchanged."

41. The incredulity of extreme joy is familiar everywhere (P). *βρώσιμος* here only.

42–43. Lk relates Christ's eating simply as proof of His Resurrection; he certainly did not reflect on any significance of this act for the nature of the resurrection body. But cf on 22:15–18. *ὀπτός* here only.

44. There is no hint of a break here, although older commentators usually "harmonized" by supposing this charge to be delivered after Easter. "These my words," etc, may be rendered "what has come to pass corresponds to what I predicted" (Wl); the construction is confused, but the sense is clear. "The

v. 36. Cf note at beginning of chapter. The "interpolation" is from Jn 20:19, 26, and it is further expanded from Jn 6:20 in W 579 minn P c f vg syp. [1] That the subject is simply αυτος is attested decisively by BℵL 1241 sa bo D af it sysc, but the insertion of ο Ιησους (Ko) or κυριος was very easy.

v. 37. For πτοηθεντες WHm, Ws have θροηθεντες (B 1241); ℵW have φοβηθεντες. [2] φαντασμα in D.

v. 38. Sd has the plural ταις καρδιαις, against BD lat (exc f), but the singular is much "harder." sa presupposes εις την καρδιαν.

v. 39. Sd brackets the second μου (om W 33 L 579 Θ 1 minn af c f vg). Ti prints the plural σαρκας with ℵ*D, but this is due to conformation to the surrounding plurals. D's order is slightly different.

v. 40. Cf note at beginning of chapter. There was no reason for omitting this verse, while its insertion from v. 39, aided by Jn 20:20, was extremely easy.

v. 42. The widespread insertion at the end of the verse of και απο μελισσιου κηριου (-ον) has never been satisfactorily explained. Its omission by BℵWL 579 sa DAΠ af sys is decisive evidence against its originality, however, and it may owe its appearance to some liturgical practice connected with the later agapes.

v. 43. Agape (or eucharistic) influence is certainly responsible for the insertion at the end of και τα επιλοιπα εδωκεν αυτοις in Θ Ferr (pl) KΠ minn sycj (there are slight variations).

v. 44. WH, Ws have the article before προφηταις, with BℵL 579 sa bo.

Psalms" appears to be used as the title of the third division of the Jewish canon (so usually); if so, this use is unique. But the Psalter may be meant concretely, for it was the only book of the *Kethubim* that would figure much in Christian apologetic.

45–46. A repetition of vv. 25–28. What was done then for Cleopas and his companion was now repeated for the wider circle.

47. Besides the sufferings of the Messiah, the Old Testament also predicted the extension of the Gospel to the Gentiles; Lk would have thought of passages such as those in Rom 15:1–13, etc.

The construction of "beginning from Jerusalem" is very obscure. Hz, P, JW, Ls take it loosely with what precedes; W, Z connect it with v. 49; Wl simplifies by translating κηρυχθῆναι as an imperative (an Aramaic jussive infinitive); "And remission of sins shall be preached!" But cf critical notes.

48. The construction changes suddenly to the direct form, and Lk forgets that the apostles are not the only auditors. "These" refers to v. 46, not to v. 47.

49. Cf Acts 1:4 f. In "promise[1]" Lk may have thought specifically of Joel 2:28 (Acts 2:17). Lk's narrative, taken strictly, excludes any presence of the apostles in Galilee between Easter and Pentecost. Cf critical notes.

(36–49) This section contains no indications of L, for ἄρχεσθαι in v. 47 is used strictly; it is evidently from a different tradition, for the change in vocabulary is very noticeable. Moreover, vv. 44–46 are an obvious doublet of vv. 25–27, and vv. 42 f an almost equally clear duplicate of vv. 30 f. And this section contains the "doubt" theory, which is foreign to L (cf on vv. 11, 34).

Apparently this section was originally an account of the first appearance of Christ (v. 37) to apostles only (v. 48). Its insertion has evidently displaced something in L, presumably also an appearance to the apostles; Lk preferred to use a more dramatic account.

v. 47. 33 sysc have μου for αυτου, relieving the change to the direct form in v. 48. Before αφεσιν Ti, WH non mg Ws read εις, with Bℵ sa bo syp, against και in the bulk of the MSS.

v. 49. WH, Ws begin with και ιδου εγω, against the καγω of ℵ 33 L 579 sa bo D lat (exc q f) sysp. W 1 minn have και εγω ιδου. [1] D af omit του πατρος, giving a higher Christology.

(36–40) The beginning of the tradition is lost, but it certainly did not follow v. 11 originally (against Hz), for the sources are different. ταῦτα . . . λαλούντων connects with the preceding section and is due to Lk, but διαλογισμός (v. 38) is the only "Lukan" term. The apologetic interest in v. 39 is evident.

The tradition is based on the appearance of Christ "to the Twelve" (1 Cor 15 : 5), and Ls thinks that "supposed they beheld a spirit" may contain a genuine reminiscence. This tradition is developed also in Mk 16 : 14, Jn 20 : 19 f, 26–29 and the relation between Lk and Jn is fairly close. JW even argues that Lk is drawn directly from Jn, but only because Jn 20 : 20 seems clearer to him than Lk v. 39*a*.

(41–43) These three verses form a separate episode, which repeats the eucharistic theme of vv. 30 f. The same tradition appears also in Mk 16 : 14 very briefly ("as they sat at meat"), and in a much more developed form in Jn 21 : 5, 9 f, 12 f. But Jn is certainly more primitive than Lk in making Christ simply the host; in the present section He shares the food, showing a more materialistic concept. Cf on 5 : 1–10, which likewise is secondary in some regards as compared with Jn. The only "Lukan" word is ἐνώπτον (v. 43).

(44–49) vv. 44–46 are a doublet of vv. 25–27, to which a mission charge is added in vv. 47 f. Cf Mt 28 : 19 (Mk 16 : 15), Jn 20 : 21. The promise of the Spirit in v. 49 is paralleled by the gift of the Spirit in Jn 20 : 22, and in this instance Wl (Ls) thinks that Jn is more original, as the gift is ascribed to Christ (cf Acts 2 : 33). W refers the whole of v. 49 to Lk.

(44) σύν is "Lukan." (45) The τοῦ is "Lukan." (47) The words καὶ κηρυχθῆναι . . . ἔθνη appear to be an addition of Lk's (W), with an obvious programmatic purpose. If this clause is removed, the difficulty of ἀρξάμενοι disappears, and τούτων in v. 48 is given its proper reference. Ls notes that "beginning at Jerusalem" would be most natural if the scene was originally laid in Galilee, and suggests that the broiled fish of v. 42 would be less easily had in Jerusalem than in Galilee. These arguments are suggestive only, but the fact itself is conceivable (Mk 16 : 7).

This section presumably came to Lk without indication of time or place and his insertion of it here has brought confusion into this chapter. But Lk seems to have been quite unconscious of this confusion, for in Acts 1 : 3 he refers to his "former treatise" for the appearances of Christ "during forty days." And vv. 49, 53 are so evidently meant to prepare for Acts that the latter work must have been begun as soon as the Gospel was finished, if, indeed, it was not already in preparation.

50–53. The Ascension.

50. The narrative continues without a break, so as to indicate

an hour late in Easter night (v. 39). The difficulties of this are obvious; the road to the Mount of Olives would be difficult at such an hour, Christ could be recognized by any passer-by, and the sole purpose of the journey was to enable Him to vanish at its end. Cf critical note. ἕως[1] πρὸς[2] Βηθανίαν = "until just before Bethany was reached"; i. e., on Olivet. The solemn benediction was token of farewell.

51. "Parted" is left vague, perhaps purposely so. For the verb cf 22 : 59.

52–53. As a literary conclusion for the Gospel these two verses lack strength, but the obvious intention is to prepare for the narrative in Acts.

(50–53) From L; cf εὐλογεῖν in vv. 50, 51 (53?), ἐγένετο ἐν τῷ with finite verb in v. 51, and καὶ αὐτοί in v. 52; note also the excessive use of αὐτός throughout.

In L the narrative told of Christ's final appearance (cf 1 Cor 15 : 7, "to all the apostles"?), and there is no reason to question the tradition that localized this near Bethany. Lk has connected with vv. 40–49 by inserting "led them out" and so has produced confusion.

The preparation for Acts in vv. 52 f is of course due to Lk, although ὑποστρέφειν is the only "Lukan" term. W thinks that L closed with a doxology, and this is most probable; there may be a trace of it in the final three words.

v. 50. [1] Om D [εξω] 157 lat (exc af [quasi] a). [2] εις in W al pl Ko.

vv. 51–52. Cf note at beginning of chapter. Reasons for the insertions are obvious.

v. 53. Cf note at beginning of chapter. For ευλογουντες Ti reads αινουντες, with D latt; Ko has both (against BℵC* sa bo sysj).

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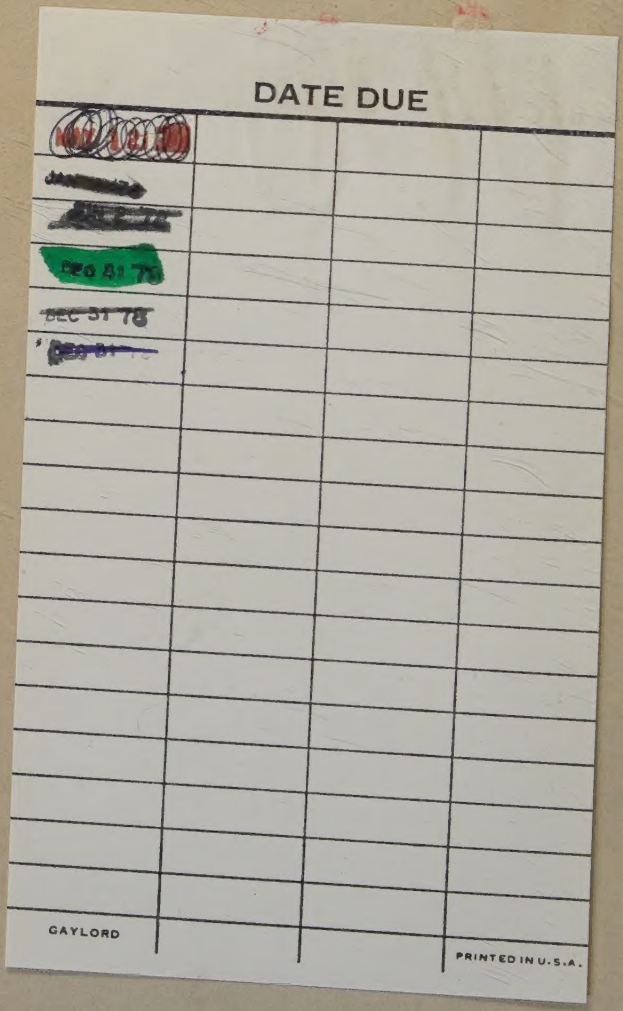
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